

# THE BETTER WAY

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## THE BETTER WAY

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## EDITORIAL.

AN HONEST skeptic is far better than a hypocritical pretender.

THE presidential campaign begins with the usual character-reading of each others' political opponents.

IN BUILDING the temple of a life, love should be the corner-stone, truth the foundation, and spirituality the super-structure.

IN AUSTRIA a strong desire is being made manifest to unite with Germany. Carried into effect this will somewhat restore old Germania to its original size, dividing eastern and western Europe by territory extending from sea to sea.

A PHILADELPHIAN has devised a method of taking up collections in churches through the cash railway system, as employed in large dry goods establishments, the only difference being that the baskets move slower, enabling donors to deposit their mites as they pass along.

AMONG the many spirit controls few are sweeter, more helpful, and national than that of the Indian. Children of nature, they bring their great mother with forces undiluted by the artificial restraints and usages of a manufactured social condition. Give the spirit sons and daughters of nature a hearty welcome.

CAN anything be more soothing, sweet, or welcome to a heart in tears through bereavement, than a season of communion with our unseen loved? Living, thinking, loving, communicating? The touch of baby fingers, the sweet kiss, the tender, loving message, the sweet rapport sense of their presence—how these take off the burden of poignant, or heavy-weighted grief, and lift the heart above its burdens? To test it is to know; to know is to be blest.

A NEW YORK special of the 2d inst. contains the announcement of the death of Mrs. Catherine Fox Jencken, known the civilized world over, as "Katie Fox." She was the second of the three "Fox girls," through whom the modern phenomena of intelligent communication from the unseen life by means of raps were first manifested. The cause of her death is reported as a heart trouble, and her exit from the mortal sudden. Her remarkable life experience remains to be fully written.

CAMPMEETING season is near at hand, and already the hosts of summer visitors are exchanging the hot, dusty city, with its heated streets and lifeless air, for the grove, the lake, and the seaside. Spiritualists, as well as others, have choice places for their summer's outing and, while refreshing and renewing their physical conditions, are, at the same time, learning some new truth in their grand philosophy, or perfecting their experience by its phenomena.

There is a time for work and a time for recreation, and happy are they who can combine pleasure and the pursuit of knowledge in some one of the groves which nature has builded and beautified.

Away then to the woods and be refreshed! When the season has expired, we can again return to our pursuits, richer in health, in spirit, and in experience than ever before.

JUDGE LIPPINCOTT of the Hudson County General Sessions Court of New Jersey sent twenty ballot-box stuffers, who had been indicted, tried, and convicted, whirling in squads to the penitentiary and State's prison, to serve a sentence with the stripes on, one day last week. There are more to follow. These "gentlemen" were waiting for their attorney to file the papers for a stay of sentence, as a matter of course, the attorney was diligent, but the upright judge who believes that law is made to be executed, and that verdicts are to be

obeyed by the courts as well as others, stopped the trial of another case, sentenced them, and ordered the sheriff to forthwith deliver his prisoners to the State wardens to serve their sentences. We predict that ballot-box stuffing will neither be as common or popular in New Jersey as it has been. There are some other States which need to profit by this example.

OUR able contributor from San Bernardino, Cal., J. P. James, must excuse us from publishing a communication addressed to the *Los Angeles Times*, touching the enactment of laws, conferring a patent to heal the sick with drugs, and his reply. We are crowded for space to treat properly the many questions arising and demanding our attention. We have said earnest and honest words against medical monopoly by our contributors and editorially. THE BETTER WAY will say more, for its mind and heart are unchanged touching that attack upon the liberties of the citizen. But please write directly at our readers through our columns, give us plain, unmistakable, terse English, let it be as vigorous as you please, but without personalities and without malice. Then we will gladly admit it, and it will accomplish its work for humanity and thus assist the angel world to its victory all along the line.

### THE DOORS WILL BE SHUT.

The saloons and Churches of Chicago and vicinity are to have a test of their popularity with the millions of the world's population who choose to visit the Columbian Exhibition in that city, as its doors will probably be closed on Sunday. The Committee of Congress has reported the appropriation asked for—with a rider ordering the doors closed by law. The issue of music with or without beer; the sermon or the wine cup; the prayer or a "whisky straight;" full streets or full Churches will find an answer among a heterogeneous population of all nationalities. There is a graver side to this question which will be presented by toilers for bread who can not lose two days out of seven without suffering families, or loss of situations, and they will be deprived of what the rich and the oily unctuous dictators of others religious duties will enjoy to the full. Our sympathies are on the side of justice to all, and against the exaltation of creeds, forms, holy days, and the establishment of a churchly despotism over a purely civil government whose constitution prohibits religious favoritism.

### IS CONVENTIONALISM CRIMINAL?

Suicides are becoming such common occurrences that they hardly awaken concern in the reader, except when striking too near one's home or circle of acquaintances. The most recent of strange or melancholy cases is that of a pair of lovers near Wilmington, Ohio. The suicides were respectively nineteen and sixteen years of age, having sought death through poison, in a grove, and were found lying side by side with hands folded across their breasts. If bright youth, amid nature's sweetest picturing of life and whispering of love songs in the soul, seeks relief or freedom in death, what can be said of maturer ones who have not these hopes held up to their mental vision? Is not society responsible for such acts? It often expects too much from a young couple who are about to enter upon a struggle with life's highest mission, and rather than bear up against contempt—society's crime—they exhibit a similar emotion by breaking away from it abruptly. Conventionalism is the monster that awakens or suggests such a determination, and conventionalism is society's whip that enslaves the spiritual minded to attempt material impossibilities—to do that which is below their sphere of action and intuitive aspiration. Society in its present state is the murderer of the innocents. Shall we then condemn its victims or sympathize with them?

### TO WHAT ARE WE COMING?

If our Theosophical friends continue their researches, and add still more largely to their nomenclature; dig deeper into the metaphysics of the dreamy teachings of Oriental philosophy and religion; cultivate more intensely their imaginations, they will yet be able to create, one single, grand, omnific and omnipotent

Magus, the cause and ruler of all things, and so sweep the circle and come around to the faith of Moses, in one grand anthropomorphic Magus, Supreme Astral, Buddha, or under whatever title modern theosophy may confer upon him.

According to M. Pierre Janet, a French writer who has kept his senses intact while exploring the occult spheres of Theosophy, from Madame Blavatsky outward and downward, there are now, in all, only six magi, and he introduces us to their very euphonious names; to wit, Sar Peladan, Pabbe Lacuria, Saint-Yves, Gauta, Papis, and Barlet. When these are all absorbed in one, by an easy theosophical method—not understandable by ordinary people,—then the unit of power in the universe will exist in the unit individual, and the diversity of applied forces be relegated to a past existence of nature. The whole universe, terrestrial, celestial, mundane, and spiritual, will then be subject to the absolute monarchy of one mind and will, and those who do not like it, must wander as "elementals," "astral shells," or soulless existences, beyond ken or hearing of the great Magus. Great is Theosophy, and Madame Blavatsky was its prophet!

### WHAT IS THIS FORCE?

The wizard Edison invents, and then critics scorn, unbelievers turn up their noses in disgust, wise-acres cry out "impossible!" it is against the known laws of nature! old plodding fossils, who believe the whole universe to be an ever-recurring circle, lazily rub their eyes and seek a continuance of repose again; capital has a spasm of fear, labor looks askance, and every form of fossilized society quietly, or noisily, arranges itself in opposition.

But there is an intelligent force hidden under the bony dome of Edison's skull, that laughs at the whole army of unbelievers and antagonists. That intelligent force, genius, ego, or whatever its cognomen, moves quietly on and seems to be handling nature as though familiar with every element and law found in its chamber of chemistry. If it is not yet comprehended, it will be by some future Edison in some stage of the unfolding of earth and the race.

By and by, all the old fossils wake up to the fact that the invention has materialized form, that it is filling a want of society, that a "patent" protects it, that it is a necessity for the time and place, and can not be dispensed with, and that it revolutionizes old ideas and old conceptions of the forces, laws, and uses of mother nature. Then these inventions follow each other rapidly; always on the upward grade of disclosure and never on the downward grade to the valley of ignorance. There seems to be a magician's wand always waving; a presiding-baton always pointing, and we seem to hear the old formula "presto! change!" and it is done. We seem to live in the "fairy land" which our youthful eyes once saw in the distance. Well, are we not?

Sceptics are forced to believe. They growl, snarl, deny, resist, but invention is too powerful for them, and they are forced to submit, gracefully or ungracefully. There is but one alternative; either submit or "take to the woods" where no man is. We commend the woods to them—the most of them—as a boon to modern society which has felt and still feels the great evolutionary forces active in all its parts.

The soul of the race is not laggard. Under this evolutionary march, psychic forces of man are already at the front. The soul is, consciously, studying itself and its own powers and possibilities. The whole thinking world, out of the prison of creeds and forms, is engaged in the work. A large number, still in the old prison, have caught a glimpse of the unbounded realm of all possibilities and are studying with their credal gyves and manacles on. The truth will yet emancipate them. Some run without studying, these have a modern name, "cranks." Some build cob houses of hypotheses, these are dreamy speculators of no practical worth in this world and age of fact. The dream-land of fiction where cradle-songs and Mother Goose's melodies are sung, is their home, and it seems a pity that they should stray into the world of fact, knowledge, and substantial growth. The soul! Embodied or disembodied, it can speak its own language. It is

talking. Disembodied it invented its own language. It is adding to the vocabulary daily. Souls of both spheres commune. They are using our sphere now to do it. They sometimes use their own by entrancing us. Old fossils do not believe it,—or say they do not—but acknowledge that Paul did it and found the glory-heaven of the third sphere in which to hold the seance.

Dear old fossils, "there are more things in heaven and earth than are dreamed of in your philosophy."

### MRS. NETTIE C. MAYNARD.

The sad but expected news of the transition of Mrs. Nettie C. Maynard, the psychic and author of "Was Abraham Lincoln a Spiritualist," reached this office on Thursday last. The news was not unexpected. She had been an invalid and confined to her couch for years. Her end of earth was quiet, peaceful, and its close as though she were passing into a restful sleep; or

"Like one who wraps  
The drapery of his couch about him  
And lies down to pleasant dreams."

As a woman and a psychic, Mrs. Maynard's life was cast amid the most trying scenes in the life of the republic. She was young, but still a medium of the rarest gifts and of the most sensitive nature, and thus through her organism the intelligences on the spirit side of life, most interested in the life of the republic, could reach and directly communicate with that great soul and intellect who, in the sufferings of a mental and heart travail, was seeking to guide the nation through its bloody baptism.

Her guides opened their own path to Abraham Lincoln, and Mrs. Maynard was the messenger chosen to tread it. With singular simplicity, directness, and evident truthfulness in every sentence, she has told the story of the visiting angels, and the older narrative of other spirit messengers traversing the plains of Mamre to communicate truths to another Abraham, is not more wonderful or important. Only the world of to-day is so insanely skeptical, because of creed and greed!

The nation was saved a unit; a unit more closely compacted and solidified than before the grievous rent was filled with death and blood. From the inception of strife to the surrender, the fraternization of the great armies and their breaking bread together, the angel world never abated a tithe of its influence and work, and "Nettie Maynard" never ceased to be a spirit courier for the forwarding of dispatches. She was true to the spirits, true to her mediumship, true to herself to the last.

We do not bid her good-bye, for she has not left us. Our religion of knowledge and fact admits of no such cold, clammy, deathly hypothesis. This is reserved by those who seek to build the superstructure of eternal, conscious, active life upon the shifting foundation of a human faith. She mingles with the great disenthralled, herself disenthralled, and with them is as intensely interested in the progress of humanity as when they were all in the mortal.

Poor, suffering, patient, waiting sister, you have found freedom, victory, the natural unburdened life at last! We rejoice with you! Life's work has been done and well done! No more comprehensive epitaph can be cut on the face of the monument which shall be reared over your earthly form! *Pax Vobiscum.*

### A WORD WITH THE SCIENTISTS.

Spiritualism is not a mere theory. It is a fact. It is capable of being demonstrated; proven. If the concurrent evidence of the human senses, by multitudes of witnesses, can prove anything satisfactory to the human mind, it has proved Spiritualism.

We believe in scientific investigations and philosophical discussions of theories touching the causes of recurring facts. But neither scientific theses nor philosophical speculations, with an aim to destroy facts, supplant, or torture and distort them into no-facts, can have real weight with honest minds, hungry for the truth.

1. It is a fact that sounds, by seeming concussion, where there is no visible concussion or material cause for concussion, are daily heard.

2. These sounds act by a formula of language, and becoming intelligent, con-

vey information and hold conversations with living persons.

3. They claim, disclose, and prove, intellectuality independent of the intelligence receiving the information and conducting the conversation on the earth side.

4. They disclose what the mortal living never knew and could not know, through any source of a mundane character.

5. Their exclusive news or communications of facts which have transpired, are subsequently proved to be true.

6. They claim through this alphabet to be spirit beings, intelligences once living in the mortal, and now incarnate through death.

These are the results of the alphabet of raps alone. Some score or more of other methods of disclosing the same intelligences all bear the same fundamental features and all corroborate each other. A personal, incarnate but living, acting, communicating intelligence lies at the base of every thus manifested fact.

What can science do with these facts, save to classify and find their laws and the methods of their disclosure? Herefore it has sought a solution of the problem upon the plane of matter and its laws, but latterly it has been driven into the intellectual psychic realm to pursue its investigation. It will be forced to continue its work in these psychic realms.

We have some interest in all the attempts made to build this pyramid of intellectual facts, disclosing personalities—who have left the earth, but who bring their memories back with them—upon a material foundation. We confess to a sympathy with these gentlemen who with pick, spade, and the implements of the laboratory and the surgeon's case, are hunting among formulated matter to find the source of intelligence, memory, and those moral attributes and qualities which inhere in individualities.

But while there continues to be disclosed through sources confessed to be phenomenal, clear, marked, known individuals, with their distinctive marks of an earlier personal life still upon them, and with an added intelligence, Spiritualism will withstand any assault of science based upon the known laws of matter and mind, and will bring the scientists themselves to its discipleship before this mission of an angel world has found its crowning by the intelligent popular mind and heart.

### LIBERTY OR PAPACY, WHICH?

At last the man on the banks of the Tiber in Italy has spoken and placed himself, his See, the religious Propaganda, the entire machinery of his Church, both in Italy and in the United States of America, in direct antagonism to the genius, spirit, and universal practice of this free, constitutional republic.

No one at all familiar with the history of the Romish Church, in all its bigoted, exclusive, persecuting, and bloody past; its domination and subversion of kings and governments; its inquisitions and inhuman tortures which discounted barbarism and paganism in their worst forms; its slippery, eel-like, double-faced nature; its Jesuitical hypocrisy and its atrocious methods of sending souls out of their bodies through pain and torture quickly into the eternal Romish hell, or like wandering criminals through the agonies of a long purgatory, but has realized that the Romish See and its head has only been waiting to make sure its grip upon American freedom of conscience, worship, and popular education, in order to exercise its power, through the indiscriminating minds and consciences of American citizens of its religious faith, to sap the foundations of our government, and destroy even the name and form of the American republic.

Many good, charitable, broad-minded, and truly catholic citizens have hoped for better things. They have hoped that a long, bloody religious epoch of history, the human blood upon whose pages is hardly yet dried, would never find a recurrence or repetition. They have tried to believe, and act their belief that the foundations of this republic were laid too broad and deep in individual religious liberty, were hedged about with too many constitutional prohibitions against the enactment of laws

touching the subjugation of the conscience of the individual to any religious creed, faith, or form of worship, to permit even the attempt of the Roman, Greek, Protestant, or any religious sect or form, to subjugate it.

Their charitable faith in the Papal system, as a system, has not been well founded. The Papacy, with its Propaganda, is unchanged. Intellectual evolution for centuries has not added to its wisdom. The steady evolution of humanity has not added a feather's weight to its humanitarianism. In the exaltation of man, of civil society, of human rights, of education; in the disclosures of the arts, the progress of the sciences, and of moral and ethical culture, it has borne no part, but has resisted every step.

It will have no religion for the individual, or society, unless it dictates it, controls and supervises it, and unless administered by its chosen and consecrated servants, the executors of its will. It will have no education unless it is sifted through pater-nosters and ave marias,—not from the popular and modern text books of the schools and colleges of the land, but taught orally from the lips of priests who ought to earn their living as the great body of the people have to, or nuns who ought to be wives and mothers.

It will acknowledge no law, no philosophy, no science, no truth, no right, no religion, no conscience, no society, and no government, unless old, effete, barnacled, after the pattern of a dominating and persecuting papacy of from five to three centuries ago. It is the Ishmael of this modern age and dangerous to republican liberties because its nature and animus remain unchanged. It has never been content with enjoying its own rights, and it never will be while a shred of power is left to it. It has been, is, and will be aggressive, seeking by its own methods, the destruction of the rights of others.

The essential spirit of tyranny is in its blood and runs through all its history. It has been dethroned and its Jesuit agents exiled from nearly every monarchical government of Europe, as a matter of safety to those governments. It will never be permitted to gain foothold or power again. United Italy and her poor, beggared people struck the last blow at this power, demolished it, and sent its head with its See and Propaganda into exile, from which it is not permitted to return.

For more than a quarter century it has conducted its insidious attacks against the liberties of this country and its free institutions. It is the last place upon the earth where the feet of religious tyranny of the old Romish Papal pattern hopes to rest and hold a nation and a people in subjection. Europe, Asia, Africa, Australia, the islands of all seas and oceans will not permit this tyranny to find place among them. It can only hope to find a seat in this republic by destroying its foundations. Its supremacy means the death of individual liberty and the utter destruction of the republic.

It was forced, if it would have a ray of hope for the success of its plan, to seek the destruction of our public school system. Educated minds and free hearts and consciences, whether among youth or the mature, do not welcome, accept, or permit of tyranny,—a tyranny which enslaves them. The free public school, for the education of the future citizen—untainted by sectarian teachings or Italian papal assumptions—is destructive to all hierarchical claims. If the young citizen can be divorced from his free school, with its purely scholastic training and education, and made to accept of dogmas for secular teachings, pass his time in reciting aves and in genuflections before images, he may find these so woven into his conscience as to destroy both patriotism and good citizenship.

The issue has come. The man at the head of the Papacy on the Tiber has spoken. He has placed himself and his system in direct opposition to the free public school system, which is the safety of the republic's future.

We shall give his utterances in another issue. Will our free citizens awake to the danger which menaces their liberties before it is too late to avert another bloody historical war, of which the Papacy has been and ever will be the aggressor?



### A PROFESSOR OF IGNORANCE SEEKS INFORMATION.

To the Editor of The Better Way.

If it be true that some stars are so far away that ten thousand years would be necessary for light to reach them, we are curious to know how any one has been able to see them or locate them and how they measure the distance? Does the telescope annihilate time and space so that one can see such distant planets in a few moments of time? Or do only a few persons possess a peculiar power of perception that enables them to give us such information?

If so, how are we to know that what they tell us is true?

The above questions will apply to the number and location of the spirit spheres and the inhabitants thereof as well.

One writer on the subject says "the first sphere is fifty to one hundred miles above the earth within sixty degrees of the equator, the second above the first, then the third, fourth, fifth, with spiritual islands between them."

"The fifth, or super-celestial realm" he says, "is the region of the gods whose wonderful vision is able to sweep the earth and take in the destiny of men and nations—that only one nation—China—is represented in the fifth realm, and that one of these 'heavenly Chinese' rules and presides over the destinies of the whole world."

I would like to know how long this personal god or ruler, has thus ruled the world, and if he is responsible for all the ills, pestilences, famines, earthquakes, floods, and cyclones that occur to torment and destroy men and animals? Is it only possible for one human being among the many billions of earth or of other planets to become such a ruler? Is this "heavenly Chinese" to rule this world always? Is this the highest conception of wisdom, purity, or greatness to which any one, even this "Chinese" may progress?

This same writer claims to be very scientific and in speaking of these spheres or zones says "there is said to be a solar spiritual realm where the highest beings of all the solar worlds find their home."

Then, after telling what planets and moons are inhabited, he says "this solar realm is said to be in the form of a spiral widening outward toward infinity."

This may be very scientific and logical, but I would like a definition of infinity. Does not infinity include all worlds and all space? Can we get outside of infinity? Can we conceive of anything outside of it? Is not infinity all things and without limit of time or space? If a thing should widen outward until it was millions of times larger than the earth, would it be any nearer infinity than the smallest atom? Or, if it be in one locality is it any nearer infinity than if it were in another locality millions of miles away?

Now a few thoughts in regard to the immortality of animals. Says one, "That animals have the soul element all through their lives must be true, but there are no elements in animals which are fine enough to hold on to the spirit after death and hence fall of immortality."

Is the soul element immortal? If not it seems to me ministers preach in vain and Spiritualists can not trust their own senses.

Is the soul element in animals different from that of human beings? If not, and the soul is immortal, what becomes of it at the death of the animal? Will the writers referred to, endorse the A. Wilford Hall theory, namely, that each animal possesses an infinitesimal part of God, and at the death of the animal this infinitesimal speck returns again to God or the source of life? If so, would he not make God's work in vain; building only to destroy again as a child builds cob houses? Does not every circle have its center? Is not that center the soul? Are not the emanations or radiations from the center the materialization or object our eyes behold, the soul or center being hidden within? Can any circle or thing exist without its center or soul? Can anything or God exist without its positive and negative principle? Is not this positive and negative principle eternal and immortal?

Clairvoyants have described a bird standing on the shoulder, or elsewhere on the person of one of my friends in this city, who had fed, petted, and kept such a bird in his house for years before it died. How was it or why was it that these clairvoyant persons saw this bird?

Neither they nor my friend were thinking about birds or animals nor whether such live after death or not. They saw it as one sees anything else when he looks up or out of the window; he sees whatever may be before him whether men or animals or the buildings across the street.

Now, whatever may be the cause of my ignorance on the subjects above mentioned, I present these questions for the purpose of ascertaining the truth for the truth's sake, not simply to be critical or fault-finding.

PROFESSOR OF IGNORANCE.

Mediumship is one of the pearls without price. It should not be made valuable by low and vulgar traffic, or be destroyed, like Cleopatra's gem, by being dissolved in the acid of a bitter and wrangling spirit.

### WHITHER?

Written for The Better Way.

There are some truths that confront us to-day which if not courageously looked in the face with a more commanding manliness, will in the not distant future shake the very foundation of our government.

A democracy is the noblest and very best form of government if rightly administered, because it is based upon faith in man, but if its lofty aims are perverted it becomes of all forms of governments the most dangerous.

If unwise and wicked methods destroy faith in man or weaken it as year by year goes by, then let every man and woman look to it, that they recognize the danger that menaces our beloved institutions.

It is not this faction or that which is sacred but it is man himself. If we as a country are forgetful of this fact, if we go on blindly ignoring it, we surely will encounter some terrible reminder before many years have passed away. Because we have in the past filled history with noble deeds, we must not think we are incapable of ignoble ones. Because we have touched all lines of national life with the lustre of poetry we must not grow careless and unprincipled and tinge its glory with the blackness of crime.

Where are the brave men that dare to protest in public against miserable methods, as they do in private conversation? Whence comes the easy-going tolerance with which respectable men submit to the leadership of demagogues and knaves? What will be the result of the civic impotence that is abroad in the land? These and their kindred truths are of all things most important.

As surely as we live to-day as a republic, so surely will we die, if we do not follow in the true and righteous and eternal ways of pure democracy.

If the man is not being recognized as the most sacred thing upon this continent, if his duties and opportunities do not stand above his rights, then he is in danger, and our government is becoming shaken in its foundation. If the keen thinker and observer can not detect a little more purity, honesty, and a higher degree of manliness now in political parties, than was extant one hundred years ago, if he can not discover any gain, then whither are we drifting?

Violation of law is always destructive, whether it be with nations or individuals. Countries have gained high positions and fallen and perished. And the time is not passed when such dire results will not follow direct causes.

By a common confession our public life is corrupt and diseased, and unless we find a remedy for existent evils, and remove the cause that is sustaining and multiplying them, our glorious but abused privileges will hold us responsible.

If we are not growing better and purer, we are certainly in danger. Let wise men and women tell us just what way we are going.

Written for The Better Way.

### A DESERVED TRIBUTE.

As attendants on the fourteenth course of the College of Therapeutics, we feel it our duty after enjoying the marvelous and deeply interesting instruction of Professor Buchanan, to make known, as far as we can, the advantages offered by this institution, which is so far in advance of all existing colleges. We speak in behalf of the entire class and express their sentiments.

All the marvelous discoveries of Professor Buchanan during the past fifty years are here combined in a practical course of instruction, which he gives with such convincing force that we might be persuaded to accept his teachings, even if he did not, at every step, give practical demonstration by experiments on his pupils, by human magnetism, by electricity, and by appeals to the judgment of their own psychic intuition, which he cultivates and develops until we feel competent to investigate diseases and remedies for ourselves. Thus he sends forth pupils, whose training places them far in advance of the common physician, in meeting many of the difficult problems of disease, and they are now proving this by their success.

The class which he has just instructed in Kansas City are enthusiastic in their admiration of his teachings, and their love and reverence for Professor Buchanan as a man and a philosopher.

After six weeks' attendance on his instruction and demonstrations, we can testify that he is the ablest of all philosophic and scientific teachers of whom we have ever heard, because he has mastered so vast a range of discoveries, which go far beyond his published works, and which he gives freely to his students, compressing as much as possible in his six weeks' course.

We have been surprised and delighted by what we have heard, as it so far exceeds our anticipations. We found, not new theories, but new sciences, of which the world has been and still is ignorant—in fact, as Dr. Buchanan expresses it, a "new world of knowledge," reaching out in every direction. We had some glimpse of these new sciences, but our instruction was in therapeutics, and so much of anthropology as is necessary to the comprehension of the healing art, and our therapeutics seemed a new science, qualifying its practitioners to practice the healing art, without attending

ing one of the old-style medical colleges, or reading one of their text-books, and this was demonstrated in experiments on the class.

Professor Buchanan shows us the springs of life, and how to touch or effect them. He plays upon the brain with electricity, stimulating the special powers of the soul as well as the body, in a style that no one would dare attempt who has not been instructed by him, for the colleges know very little of the functions of the brain, and have a very incomplete idea of electricity. His electric apparatus, unequaled anywhere, and accomplishing results that no one else has ever attempted, is a boon to humanity, for it enables the physician to manage cases otherwise unmanageable, and it enables the magnetic healer to preserve his vital forces in practice by throwing the chief burden upon his apparatus, for no human being can resist the electric energy, and as presented by Dr. Buchanan it differs from the common practice as much as the electric railroad cars differ from a jolting wagon.

Our brief statements can not do justice to this subject, or convey an idea of the intellectual wealth of Dr. Buchanan's lectures. No one can realize it fully until he hears them. His last lecture of the course was unexpected, as it gave a revelation of the interior philosophy and laws of all life: not only on earth, but in the higher world. These laws enter into all philosophy of life, into health, disease and healing, eloquence, art, sociology, and the cosmic philosophy of the globe, and its seasons.

That lecture embodied the grandest achievement of modern philosophy, and if it is ever published, it will elicit unbounded admiration.

When the discoveries of Professor Buchanan are sufficiently known there will be a down-fall of the temple of medical orthodoxy, and also of old theology, for they will be superseded as Copernicus and Galileo superseded the old notions of astronomy, for he powerfully re-inforces the instructions of Spiritualism by the demonstrations of science.

Friends of progress: Dr. Buchanan can not remain with us many years at his advanced age. We know psychometrically that the spirit world is helping him, and is deeply interested in his labors. Do not miss the opportunity while it lasts of hearing the only living teacher who has created new sciences that will go down the ages as a benefaction to humanity. Other philosophers give you the wisdom of the past and the present; Dr. Buchanan gives you the wisdom of the future, and he prepares his pupils to avoid many prevalent errors, to elevate their own lives to a higher condition, and to practice a true healing art.

This information is for all humanity. It enables everyone to protect himself and all around him, to ward off diseases, to produce and rear noble offsprings, to be independent of the dogmatic physician, and the theologian, and in many ways to realize on earth the life that fits us for eternity. In the coming century it will be taught in every high-school, and become a guardian power to uplift humanity.

F. BREWSTER BOSSART,  
A. M. THOMPSON,  
HERMAN FUCHS.

### INDIVIDUAL EVOLUTION.

Each animal during its development (or process of individual evolution) passes through a number of stages, the miniature individual being sometimes very unlike the adult—as the tadpole is unlike the frog, and the caterpillar is unlike the butterfly. Now it was long ago remarked—years, that is, before the late Mr. Darwin promulgated his hypothesis—that many fossil forms that have passed away forever resemble still-living animals in the earlier stages of their existence. They were what may be called "big babies," as Sir Richard Owen said to us in the year 1848. It seemed to naturalists of that day that these animal forms had lived their lives in a relatively undeveloped state, which creatures of our own day have somehow managed to get beyond. Reptiles of later date being more and more like existing forms, the fact was recognized that earlier creatures bear to later forms (also now extinct) a similar contrast, though one less in degree, to that they represent as compared with animals still living.

Another fact was also then much remarked upon, namely, the fact that each individual animal, in the process of its individual development, goes through a series of stages in which it successively presents a series of general resemblance to other animals of lower kinds. Thus a very young dog is (long before its birth) in many respects like a fish—though, of course, it never is one—and a human being is, for a [time], indistinguishable from a monkey. Therefore, a sort of zoological rule-of-three sum presents itself as follows: "As the young of living kinds are to living adults, so are animals of more ancient periods to those of recent times and of our own day." But the living adults are the actual physical products of such young, therefore the suggestion naturally presents itself to the mind that the animals of our own day may analogously be the actual physical products of the animals of more ancient periods.—Prof. St. George Mivart, in the *Cosmopolitan* for June.

### OUR ATTITUDE WITH REGARD TO CAPITAL PUNISHMENT.

Extract from a paper read before the Spiritualists Debating Society of Manchester, England.

This subject is a serious one. Time-honored standards of law and justice are involved. Conventional opinions in morals and religion will be questioned, and, more than all, the attitude of Spiritualists will be asked for. Necessarily, too, some consideration must be given to the ante-mortem circumstances that may be traced to murderers, and certainly we can not ignore the post mortem results accruing to murderers and murdered. I challenge no man's right to believe in capital punishment, if he will, but I claim an equal right to utter my dissent as reason and judgment dictate.

Marquis Beccaria in 1764 in his treatise of "Crimes and Punishment" said:

"Laws should only be considered as a means of conducting man to greatest happiness."

It is incomparably better to prevent crimes than to punish them.

All punishment is unjust that is unnecessary to the maintenance of public safety.

The ordinary state of society the death of a citizen is neither useful nor necessary."

Of course, every intelligent person recognizes that murder is a most terrible thing. But jurists dislike to convict in the capital sense, and public opinion does not accept hanging—either with the indifference or the brutality of previous decades. The age is asking, Can we do nothing better with our murderers than hang them? In a sentence, the people are confronted with the question, in dealing with all crime: Shall we rely upon prevention, or punishment?

The strong point in favor of capital punishment, considered religiously, is, that the criminal, unless he repents prior to his hanging, is doomed to eternal misery afterwards. If, however, he repents, the "trap" becomes a doorway to heaven, and the dying creature "is jerked to Jesus," as some one rather crudely expressed it. But where is the proof of either statement? I do not know; do you? To the criminal, and to thousands besides who are not criminals, the fear of hell, and the dread of death, mainly arise from ignorance of what death is, and of what it leads to. Did men know the facts, some other deterrent than the death penalty must needs be introduced.

The general testimony of spirits is that the murdered is no way benefited by the execution of the murderer, and after the first feelings of fright and anger on the part of the murderer have subsided, the advantage of hanging seems positively nil. In the case of the murderer the real suffering does not commence in either world until the moral consciousness is sufficiently aroused to appreciate the nature of the offence. Indeed, in the clearer light of the next life it may sometimes happen that the murdered discover themselves more guiltworthy than their murderers!

The Spiritualist realizes the fact that the man—the immortal spirit—must needs work through such environment as he possesses. He considers congenital inheritance, brain formation, and temperament as among the contributory causes in the formation of character, and also those other and subtler things—the magnetic influence, for evil as well as good, that we consciously or unconsciously exercise upon each other. The blood-letting instinct makes, according to circumstances, this man a butcher, that one a soldier, another a murderer. The two first we pay to do the killing we dislike—the last we kill ourselves, by deputy, of course.

The spirits insistently protest against our killing a man in cold blood, even though we do it legally, not merely because we virtually usurp the prerogative of the divine, but because we send men and women, freighted with hatred, horror, and spiritual disease, into the spirit world, and often cause them, as haunting earth-bound spirits, to react with disastrous consequence upon the world, from which, though summarily ejected, they have still the power to annoy and injure. For two hundred years and more the abolition of this brutal penalty has been agitated, now shall we as Spiritualists make no sign, or in a satisfied sentimentality say: "It is no concern of ours?"

For our philosophy and its facts, for our faith in man's power to right our ills and wrongs, for the still further humanizing of our penal methods, there is no doubt in my mind as to the attitude we should take, viz., earnest, intelligent, and persistent agitation for the abolition of the extreme penalty in all cases.

I am sanguine enough to believe that prevention is better than cure. Therefore, my opinion, for what it is worth, is that punishment, *per se*, will not eradicate the murder instinct half as rapidly, or in any degree as successfully, as will those efforts that tend to improve the physiological and physical conditions of human life.

Have the race born right, in the first instance, and right generation will destroy the need for regeneration. Education in this matter, and in the all-important matter of temperance in all things, and not only murderers, but all criminal and vicious folk, will, ultimately be impossible.

A single grain of fact is worth more than tons of the chaff of theory.

### THE DEAD GODS.

Extracts from a lecture delivered at Cleveland, Ohio.

God is eternal, but the gods are mortal. The dead gods! Can the gods die? Aye, die and be buried beneath the wrack thrown from the seething waves on the coast line of the ages.

They forgot their lineage. They ignored their ancestors; for beyond them the terror of savage races were the fetiches of which they were the union and concentration.

How honored were these gods! On their altars smoked the best of the flocks and herds, and often human beings—enemies or friends. When the Greeks were about to engage in a great battle they bargained with their gods, that as many of the enemy as were slaughtered so many kids should bleed on the altar. When Solomon dedicated his temple to Jehovah, 22,000 oxen and 120,000 sheep bled at his altar, and the ground ran with muddy gore and the air was heavy with the smoke of burning flesh.

The lecturer then sketched the religious system of the early Chaldean and Persian civilization with its worship of light, or Ormuzd, of the holy mother, Mylitta; also the Theocracy of India as an introduction to that of Egypt. The birth of the infant Horus, he held, gave rise to the celebration of the 25th of December, and the terrible tribunal where the dead were judged before they were allowed burial to the conception of a final judgment day.

The speaker then glanced at the gods of Greece and Rome, and the relation that pagan mythology sustained to Christianity. He spoke of the degradation of the Christian doctrines in the dark ages and the false ideas of life and futurity entertained. The gospel of love became the gospel of hate. Belief was not to be won by soft and gentle words, but by force.

"What awoke and freed man from his superstition? Knowledge came. One thing had been left out of count when the self-appointed hierarchy bound mankind—they forgot that thinking was his heritage. Set him to counting his beads as he prays over dead saints, and he will arise to mathematical speculations, and begin to think after a new order of thought. Knowledge came, calm of brow, clear of eye, the earth beneath her feet, the stars for her diadem; bowing before no shrine; offering prayers to no superior power; uncompromising with ignorance; pitying credulity; scorning unsupported belief; came like the dawn of the sun, and darkness, bigotry, superstition, vanished like wreaths of fog in the light of the morning."

In closing the lecturer said: "Shall we weep at the fleeting glory of the gods, and turn aside saying life is a cold reality, with the warmth of its poetry gone, its cherished shrines broken? The truth has the warmth of a thousand suns, she abhors persecution, and her saviour is the growth which is the birthright of the soul. Free soul, emancipated from the bonds of darkness, breathe full breath and think without fear! The God of our worship, who has survived the wreck of numberless civilizations, scorns the cringing, slave, the narrow bigot, the weakness of ignorance. He encourages and demands a brave and fearless mind."

### ROME INVADES THE UNITED STATES SENATE.

Governor Flower has signed the "Freedom of Worship" bill that virtually gives Roman Catholic priests control of every charitable, benevolent, and reformatory institution in the State of New York that is supported even in part by public money. The reason assigned for the necessity of such a law is that as a majority of the inmates of those institutions are Roman Catholic the priests should have charge of them. The power of Rome in this State is now supreme. It only remains for that Church to grasp the National Government.

The day of the supremacy of the Roman Catholic Church in this country is not so far distant as it may seem to some easy-going citizens. For the first time in the history of the United States the services for the dead prescribed by the ritual of the Roman Catholic Church were performed in the Senate Chamber on May 16th at the funeral of the late Senator John S. Barbour, of Virginia. It was conducted by Bishop Keene, rector of the Catholic University, and by a number of priests. Not only was such a service performed for the first time in the Senate Chamber, but it is also notable from the fact that the dead senator was not a member of the Roman Catholic Church. Bishop Keene in his funeral oration said that in view of the fact that the late Mrs. Barbour was a Catholic the Senator's family requested that the prayers of the Church be read for him, and this request was granted.

The clerk's desk in the Senate Chamber was used as an altar, with a big crucifix, lighted candles, etc., and holy water and incense were freely used as in a Roman Catholic Church. There were present all the senators, congressmen, the justices of the Supreme Court, in their black silk gowns, and the President's Cabinet (with the exception of that grand Christian, Postmaster-general Wanamaker).

In his sermon Bishop Keene said: "The Roman Catholic Church prayed for

Senator Barbour because she regarded him as a catechumen, a candidate for baptism and full membership, though he had temporarily delayed the last step." That is, Senator Barbour was with his wife, who was a Roman Catholic, "If I believed your Church to be true I would join it." On the strength of this, though he never professed any religion, he was buried as a Roman Catholic. Bishop Keene said that he hoped this ceremony in the Senate Chamber would cement the union of American statesmanship with the Roman Catholic faith, and that the outcry of religious animosity, that place in this land of civil and religious liberty, might be forever hushed. By religious liberty Bishop Keene meant liberty for the spread of Romanism in the United States. "We claim liberty from you Protestants," says the Bishop and his agents, "because it is your principle to grant it to all. We deny you liberty when we have the power, because that is our principle. We are the true Church to which absolute obedience must be given. All out of it are damned."

Never before in the history of this country was such an impression made on the representative public men of Washington as by this ceremony in the remains of Senator Barbour. "Bishop Keene's sermon," says the *New York Herald*, May 17th, "delivered in a room, sonorous voice, and with all the grace and emotions of a great pulpit orator, was listened to with interest by the immense audience, comprising the distinguished public men of the land. Who will say that Rome is not regaining in this country what she has lost in Europe?"

In the Roman Catholic countries of Europe such a scene as that which took place at the funeral of Senator Barbour would not be tolerated. Well might the Pope say that his Church has more freedom and power in the United States than any other country, for no other nation would permit the priests of Rome to invade the assembly-room of the highest legislative body with their monstrosities. Bishop Keene, dressed in gorgeous robes, we are told, had as his chief assistant the Jesuit, Father Gillespie, who sprinkled holy water over the body of Senator Barbour and waved the incense thurible that sent the pungent odor through the Senate Chamber. Even alcoholics who bore lighted candles were dressed in fantastic costumes. There is no mistake or exaggeration in saying that Rome has captured the United States Senate.—*The Converted Catholic*.

**DEATH AND HEAVEN.**  
The breath ceases. Then from out the head issues a fine, luminous throbbing vapor. It comes from the nervous system, leaving the feet and hands first, and concentrating upon the brain from which it issues. This vapor is real substance. It is of the same nature as the finest ether of space, only in this instance it is organized and retains its power to hold its organization after separation from the corpse.

The man is usually unconscious during the first hours of spirit birth (though some are hardly unconscious at all) but at length he becomes conscious and finds himself surrounded by old friends, who have passed on before. They stand by his side in the room, and show him the old body lying, cold and motionless on the bed. He sees weeping relatives, and in his new joy of life pities them, and would tell them he is well and beg them not to mourn. His newly found friends show him he can gain their attention and gently persuade him to go with them.

With kind hearts they lead him up through the blue ether, moving by power of will till they reach the sphere in which he is to dwell. Here is a beautiful house which is prepared for him. He wanders about his new home with freedom. He finds his rooms furnished with many mementos of his earth home. All the objects he loved on earth, which are of use to him now, are reproduced. There is his beloved wife, his children, his parents, who have preceded him. They come forward to greet him.

Around his home are trees, the flowers and the waters he loved on earth. The skies are bluer, the clouds tinged with a finer golden hue, the birds sing sweeter, the brook babbles more cheerfully than ever.

In fact our friend is now in a real world, filled with all that can please and interest. His bad passions have been outgrown, only the healthy and refined surviving.

His body is now a materialization of his thoughts. It shines with the light of his spiritualized intellect and his sympathetic heart. He is pure in thought and his body, purer than white alabaster. He knows that all his thoughts will make a stamp on his body. Hence he thinks only good thoughts, and is filled with a desire to do good deeds.

This is the outcome of death for the good. It is life, life more pure and beautiful. No one truly lives until he has passed through death. Nothing on earth is so beautiful as the spirit birth of a good person. It is a birth into a glorious life. It is being ushered into a world of supernatural beauty, to be introduced into a school filled with the wise and good of all the past.—*47, 3906.*



## THE HAUNTED BEDROOM.

About five years ago I was traveling in Queensland, Australia. One of my fellow passengers was a very gentlemanly man, but, unlike me, had no belief in Spiritualism, still he took some interest in the subject, and we frequently conversed about it. About a week after we had landed and parted, I met him again at one of the Queensland hotels. We renewed our pleasant acquaintance, and after dinner adjourned to the customary verandah seats, when in the midst of smoking and desultory conversation, my new acquaintance said: "I am so glad you have come, for every night since I have been here there has come over me, just about this time, a most depressing feeling, indeed, I almost feel inclined to commit suicide, and when I go to bed the sensation hinders me getting to sleep." My reply was that I did not wonder at such a feeling in such a decrepit township, for everywhere there were empty stores, tumble-down houses, and lack of life, or industry, and even the hotel we were at was a miserable, uncomfortable place.

"That is true," he answered, "and I can tell you I am very glad I am going away in the morning, for I shall be off by the coach before you are up; there is something about this house I don't like."

He retired, but it was late before I went to the miserable little room allotted to me to sleep in. This room adjoined the one my friend was sleeping in, and the only division between us was one of those thin board walls, which, as is common in Queensland country houses, did not reach quite up to the roof.

I had been asleep apparently an hour, when I awoke, feeling an intense, heavy, uncomfortable impression. It occurred to me that the window was not open quite wide enough, and I was about to get up and see, when I was startled beyond measure by hearing, in a solemn, slow tone, and apparently as loud as in ordinary conversation, the words: "It's all thought—thought—thought! No drinking—no sleeping! All thought—thought—thought!"

"Hallo," I said, "who are you, and what do you want?" for my first idea was that some man had entered the room, but, on second thought, I recognized that this could not be; as I had locked the door, and it must be a disembodied spirit. My reply drew his attention to me, and I found that we could interchange thought. He expressed astonishment at finding I could understand him, and wanted to know how this was, for he had seen so many sleeping in my bed, yet somehow, could never make them hear him, though he had tried so hard. I asked him, did he not know he had died? and he replied that he had imagined so one time, but he really could not have died, for he was just the same, and yet he was not, for it was all thought; and it must have been a long time since this curious change had taken place in him. Altogether he was completely confounded, and could not understand how it was no one took the slightest notice of him.

We had a prolonged mental conversation before I could get him to understand that he was in the world of spirits, for he, although an educated man, had not lived a correct life, and he was a total disbeliever in God, or an after-death state of existence. My suggestion that he should pray to God for help, only brought forth a blasphemous reply, and it was with difficulty that I could make him comprehend that there were other localities than this room he had been haunting so long. However, at last the reasonableness of my statements seemed to strike him, for he made the remark, "Well, it must be so," or something to that effect, and I immediately lost touch with him, and so went to sleep.

It is one of the defects of this peculiar mediumship which unwittingly has fallen upon me, that I can get no reliable names, dates, or arbitrary information, so I never trouble to ask those ghostly visitors of the night (for I am not seeking tests), who they are, or where they were born, etc. Indeed, it is immaterial to me who they are, or whether they stay or go, believe or not believe me; so I thought no more of this man, and never even troubled to enquire of the hotel-owners if the room were supposed to be haunted. However, the next night he awoke me again, thanked me warmly for the truths I had told him, told me he had found his friends, that he now knew he had died, that there was a life after death, and that through me he had been enabled to sever his connection with the earth.

I stayed a week in the house, but heard no more about him. To this day, however, when I think of the circumstance—the solemn and sad tones of his voice, which in very despair the soul within him forced him to utter, "All is thought—thought—thought!"—ring in my ears.

The sequel to the story is this: Five weeks afterwards I again by chance met my friend on board the steamboat, returning to Brisbane. I remarked to him that it was no wonder he had felt the feeling of depression during the weeks he slept at the hotel. "Why?" he replied. Then I related my curious experience. "Well," he answered, "that is extraordinary, for I travelled back to that hotel, and one of my fellow-passengers was a woman—a publican's wife—who had been a long time in the district,

and knew all the old residents, and when we were being allotted our bedrooms, the one you slept in was pointed out for her, but she flatly refused to have it, for she said that poor Mr. — (my friend forgot the name) had died of the horrors in that room, and that he haunted it still."

This instance shows ignorance to be a sin that brings its own punishment. This we experience daily in earth life, as, for example, it is not till we have too close an acquaintance with fire that we know it will burn us, or with water that it will drown us. We are endowed with the faculty of obtaining knowledge, and it is our duty to get it. Materialists' creed of "one world at a time," may land a man in a similar trouble to that endured by the unfortunate souls I am writing about. The Spiritualist could not possibly be placed in such a deplorable condition, because he knows there is a future life. The educated Materialist, who has come to his conclusions after thinking over the matter would not be at all likely to become a stagnant soul, because his reason would be brought to bear upon the change in his surroundings supervening upon death; but the ignorant Materialist, with no lofty inspirations whatever, who has no knowledge of a future life, and his total disbelief in it, never troubling to think about it, is very likely, according to the teaching so strangely given to me, to find himself after the change called death in a state of solitary existence absolutely incomprehensible to his mind. Such a soul may and must remain in this "hell" until the thought that there is some other place where he can get to, arises in his soul. Prayer would instantly bring him aid, but he knows not whom to pray to, for God he ignores, and his own "dead" friends he does not believe to be still alive.—S. G. in *Harbinger of Light*.

#### Written for The Better Way. SPIRIT PROPHECY AND HEALING.

J. E., of 310 South High Street, Nashville, Tenn., writes, concerning Mrs. Nellie Ulrich's mediumship:

"A few weeks ago I lost my handsome gold-head umbrella, I searched high and low for it, but to no purpose; so I consulted Mrs. Ulrich. She said: 'You will find your umbrella, it has not been stolen, you have left it in an office, which you approach by some steps. You will see a desk and papers, and a kind of sofa, and the umbrella is in the room. You will find it sure.'"

"So I waited, and sure enough, several days later, a physician of this city, sent a note to me, saying that my umbrella had been in his office nearly two weeks. On inquiry, I found that I had left it on the sofa where I sat when waiting for the M. D. to come into his office. I welcomed my pretty umbrella back to its former hook in my room, and give all the credit to Mrs. U. [Better credit the spirit, Ed.]"

"My mother's hand has been in a disagreeable condition since last December. A kind of tumor, about the size of a robin's egg, having formed just above the wrist. We were uneasy about it; often discussed the advisability of having the doctor to lance it. One day we called on Mrs. Ulrich, and this trouble was spoken of. At once the medium took hold of the hand and felt the place afflicted with her finger and thumb, and casually remarked: 'Yes, it is a tumor, but don't think of it, and it will not give you any trouble.' Well, within a week from that time, it became soft and began to disappear; and at the expiration of another week, lo, and behold! it was a thing of the past, and has never returned, although two months have elapsed since the above transpired. My own experience with this lady convinces me of her peculiar worth."

#### SPIRIT-RAPPING OR MIND-READING.

REV. M. J. SAVAGE.

Until within the past year or two, there lived in New York City a lady, who, when a girl, had been somewhat known as "medium." But for twenty or thirty years she had led a quiet home life with her husband, a well-known business man. But intimates in the house told stories of remarkable occurrences. For example, a friend of this family told me how, when at breakfast, after having spent the night there, raps would come on the table; and by means of them, how long and pleasant conversations would be held with those who once had walked the earth, but now were in the unseen. This is his belief. Having occasion to pass through New York, this friend above referred to, gave me a letter of introduction, saying he knew I would be welcomed if I called at the house of this lady. I had never seen her, nor she me, but one morning I presented myself with my letter, I was shown into the back parlor. Carpenters were at work on a conservatory opening out of this room where the lady had received me. They made more or less noise, but not enough to interfere with our conversation. Soon I began to hear raps, apparently on the floor, and then in different parts of the room. On this, the lady remarked, simply, "Evidently there is some one here who wishes to communicate with you. Let us go to the front parlor, where it will be quieter." This we did, the raps following us, or rather beginning again as soon as we were seated. At her suggestion I then took pencil and paper

(which I happened to have in my bag), and sat at one side of a marble-top table, while she sat at the other side in a rocker, and some distance away. Then she said, "As one way of getting at the matter, suppose you do this: You know what friends you have in the spirit world. Write now a list of names—any names you please, real or fictitious, only among them somewhere include the names of some friends in the spirit world who, you think, might like to communicate with you, if such a thing were possible." I then began. I held the paper so that she could not possibly have seen what I wrote, even though she had not been so far away. I took special pains that no movement, or facial expression should betray me. Meantime she sat quietly rocking and talking. As I wrote, perhaps at the eighth or tenth name, I began to write the name of a lady friend who had not been long dead. I had hardly written the first letter before there came three loud, distinct raps. Then my hostess said, "This friend of yours, of course, knows where she died. Write now a list of places, including in it the place of her death, and see if she will recognize it." This I did, beginning with Vienna, and so on with any that occurred to me. Again I had hardly begun to write the real name, when, once more came the three raps. And so on concerning other matters. I speak of these only as specimens. Now, I can not say that in this particular case the raps were not caused by the toe-joints of the lady. The thing that puzzles me, in this theory, is as to how the toe-joints happened to know the name of my friend, where she died, etc., which facts the lady herself did not know, and never had known. Certain theories, as explanations of certain facts, are already regarded as demonstrated by those familiar with psychic investigations. Among these are hypnotism, clairvoyance, telepathy, and the agency of the sub-conscious self as active about matters with which the conscious self is not familiar. Can the simplest, genuine rap be explained as coming under either of these? No one has the slightest idea how, and as yet there is nothing in this direction that, even by courtesy, can be called a theory; but it may be possible that these raps are produced by psychic power. If so, the psychic herself does not know even that she does it, much less how. Are they the work of the sub-conscious self? No sub-conscious self has ever claimed to do it. And if so, from what source does this sub-conscious self, obtain a knowledge of facts the psychic never knew? To explain these cases in accordance with any yet accepted theories, mind-reading must also be introduced. This New York lady must have been able, not only to produce the raps, consciously or unconsciously, but also to read my mind and tell me things she never knew before. But these things, if they do no more, reveal such an extension of mental power as to lead us into a world vastly unlike that which is recognized by ordinary scientific theories; and it may be well for us to be on our guard lest we invent theories more decidedly super-normal than the facts we seek to explain.—*The Arena*.

#### THE ORIGINAL ENGLISH SHAKERS.

The small sect called Shakers in this country is very different from that of the same name in America. The *Weekly Free Press* has recently given a serious and lengthy notice of the latter. We collate the following particulars from it:

About a century ago there was a secession from the Quaker body in England. A secession from a body, which was itself a strongly marked secession, would necessarily feel that it had socially isolated itself. The seceders turned their thoughts to America, where they hoped to establish a home after their own hearts. They sent some of their members to seek for a locality where they could realize their ideal. They purchased a tract of land, pasture, and forest, of 4,500 acres, near New Lebanon, in the State of New York. The land was to be held in common, and the proceeds go into a common treasury. They were to form only one family, of which the head was to be a woman, Anne Lee. The marriage relation was annulled; families broke up; celibacy was held to be essential to the highest Christian life. The New Testament they declared to be their guide. Anne Lee they regarded as the woman spoken of in the 12th chapter of Revelations; they said she spoke languages unintelligible except by the dead, with whose spirits she was said to be in constant communion. Their blessings, temporal and spiritual, they ascribed to her as the agent of Christ, the first celibate and savior of mankind. A meeting-house was built near their dwelling. The men and the women entered by opposite doors, and occupied opposite sides, and strangers were assigned the back part of the house. The meetings opened insensibly, which was broken by one of the ministers rising and making a short exhortation to live a holy life. The worshippers then rose and formed in lines as if for dancing. One would start a monotonous song; all would keep time with their feet, jumping a few inches from the floor and advancing in regular order, increasing the rapidity of the movement as the singing grew more animated. This was kept up until their nerves were wrought to

such a pitch that they were sometimes thrown into convulsions, and it was common for them to shake as if with ague. From this they obtained the name "Shakers," which has clung to them. During their dance they were frequently stopped by the ministers to listen to an harangue. That over, the dancing was renewed with increased fervor, the men throwing off their coats and springing up high. At times the exercises were varied by whirling around rapidly, like the Oriental dervishes. These forms were said to be suggested by a passage in the just chapter of Jeremiah: "Then shall the virgin rejoice in the dance, both the young men and the old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." They alleged that they were continually having revelations from the spirit world. They taught that there is not one heaven and one hell, but an intermediate state, in which there are gradations of happiness and misery, in which rewards and punishments are meted out in accordance with the degree of holiness or sin attained in life. Mills, factories, and shops were established on their farm, and everything necessary for themselves was manufactured on their premises. Woolen goods, hats, bonnets, barrels, tubs, buckets, brooms, dried herbs, garden seeds, preserved fruits, and cheeses were sold. So exact and honest were they that their goods always commanded a premium. Their farm of rich meadow and woodland was stocked with imported short-horn cattle and English sheep. Their herds were unsurpassed in America, and many of the most popular families of short-horns in the country can be traced to them. Their prosperity attracted converts, who flocked in until one house after another had to be built to accommodate them. A dozen or more branch communities were successively established in various parts of the adjoining States. Their broad-brimmed hats, home-spun coats, and scuttle-shaped straw bonnets became as familiar as the peculiar garb of their Quaker neighbors who settled around them. Adventurers, disappointed lovers, broken-hearted husbands, widows, spinners, wanderers, and men out of employment have from time to time gained entrance, but finding no field for their several individualities, only a quiet home, self-sacrifice and a constant round of work, they have not been anxious to remain. The children that they took from the poorhouse and asylums and reared were claimed by their parents, or rebelled at the thought of spending their lives out of the world. So, many have always left. They who remained, were those who entered from religious conviction. The older ones, as they die, have been replaced, of late years, in lessening numbers.

In conclusion, the *Free Press* intimates that the latest news it has received about the Shaker friends is to the effect that some portions of their land are let; some of their factories are silent; storehouses are less well filled, stock less well looked after; things generally, without showing poverty, taking on an air of decadence; farmers regretfully shake their heads; just as they might if they saw in the distance the departure of good and kindly neighbors.—*Light*.

#### EXORCISING THE "DEVIL."

The Bavarian government is investigating the exorcism of a devil from the ten-year-old son of a miller named Zilk, by Father Aurelian of a Capuchin cloister. The holy father says that the boy was possessed of the devil because he had parents of opposing creeds, his father being a Catholic and his mother a Protestant. The case was aggravated by the fact that the marriage ceremony was performed by a Protestant clergyman. The boy went from bad to worse until he "not only could not pray, but could not hear a prayer without falling into a rage." He was intractable, and rebelled daily against parental discipline. After the exorcism rites, Father Aurelian addressed to the devil the question: "Have you left this child's body?" The devil replied that he had. "Have you left this child's body, never to return?" Again, Father Aurelian says, came the answer, "I have." "In the name of the Trinity, I adjure you, have you left the child's body?" The answer being again in the affirmative, Father Aurelian asked: "Where are you now?" "In hell," was the answer. Father Aurelian adds that only in the last answer had the devil told the truth. Before that he had not left the boy, but was lying, "for he is the father of lies," comments Father Aurelian. The boy has recovered completely since the ceremony, Father Aurelian says, and is now pious and tractable. The government is concerned only because beating formed part of the exorcism, and this may be used in future cases and cause injury.—*Truth-Seeker*.

#### INGERSOLLISMS.

I would rather be a beggar and spend money like a king than be a king and spend it like a beggar. What air is to the lungs, blood is to the heart, light is to the eye, liberty is to the heart of man. You will now find the orthodox encamped where at one time the hosts of free thought bivouacked. Heresy is the opinion of a last year's leaf of a this year's bud. Heresy is what the coffin says to the cradle.

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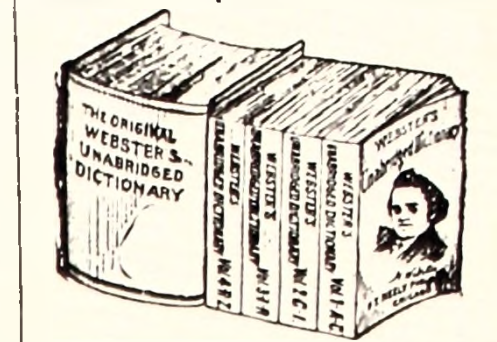
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### A PROFESSOR OF IGNORANCE SEEKS INFORMATION.

To the Editor of The Better Way.

If it be true that some stars are so far away that 10,000 years would be necessary for light to reach them, we are curious to know how any one has been able to see them or locate them and how they measure the distance? Does the telescope annihilate time and space so that one can see such distant planets in a few moments of time? Or do only a few persons possess a peculiar power of perception that enables them to give us such information?

If so, how are we to know that what they tell us is true?

The above questions will apply to the number and location of the spirit spheres and the inhabitants thereof as well.

One writer on the subject says "the first sphere is fifty to one hundred miles above the earth within sixty degrees of the equator, the second above the first, then the third, fourth, fifth, with spiritual islands between them."

"The fifth, or super-celestial realm," he says, "is the region of the gods whose wonderful vision is able to sweep the earth and take in the destiny of men and nations—that only one nation—China—is represented in the fifth realm, and that one of these 'heavenly Chinese' rules and presides over the destinies of the whole world."

I would like to know how long this personal god or ruler, has thus ruled the world, and if he is responsible for all the ills, pestilences, famines, earthquakes, floods, and cyclones that occur to torment and destroy men and animals? Is it only possible for one human being among the many billions of earth or of other planets to become such a ruler? Is this "heavenly Chinese" to rule this world always? Is this the highest conception of wisdom, purity, or greatness to which any one, even this "Chinese" may progress?

This same writer claims to be very scientific and in speaking of these spheres or zones says "there is said to be a solar spiritual realm where the highest beings of all the solar worlds find their home."

Then, after telling what planets and moons are inhabited, he says "this solar realm is said to be in the form of a spiral widening outward toward infinity."

This may be very scientific and logical, but I would like a definition of infinity. Does not infinity include all worlds and all space? Can we get outside of infinity? Can we conceive of anything outside of it? Is not infinity all things and without limit of time or space? If a thing should widen outward until it was millions of times larger than the earth, would it be any nearer infinity than the smallest atom? Or, if it be in one locality is it any nearer infinity than if it were in another locality millions of miles away?

Now a few thoughts in regard to the immortality of animals. Says one, "That animals have the soul element all through their lives must be true, but there are no elements in animals which are fine enough to hold on to the spirit after death and hence fail of immortality."

Is the soul element immortal? If not it seems to me ministers preach in vain and Spiritualists can not trust their own senses.

Is the soul element in animals different from that of human beings? If not, and the soul is immortal, what becomes of it at the death of the animal? Will the writers referred to, endorse the A. Wilford Hall theory, namely, that each animal possesses an infinitesimal part of God, and at the death of the animal this infinitesimal speck returns again to God or the source of life? If so, would he not make God's work in vain; building only to destroy again as a child builds cob houses? Does not every circle have its center? Is not that center the soul? Are not the emanations or radiations from the center the materialization or object our eyes behold, the soul or center being hidden within? Can any circle or thing exist without its center or soul? Can anything or God exist without its positive and negative principle? Is not this positive and negative principle eternal and immortal?

Clairevoyants have described a bird standing on the shoulder, or elsewhere on the person of one of my friends in this city, who had fed, petted, and kept such a bird in his house for years before it died. How was it or why was it that these clairvoyant persons saw this bird?

Neither they nor my friend were thinking about birds or animals nor whether such live after death or not. They saw it as one sees anything else when he looks up or out of the window; he sees whatever may be before him whether men or animals or the buildings across the street.

Now, whatever may be the cause of my ignorance on the subjects above mentioned, I present these questions for the purpose of ascertaining the truth for the truth's sake, not simply to be critical or fault-finding.

PROFESSOR OF IGNORANCE.

Mediumship is one of the pearls without price. It should not be made valuable by low and vulgar traffic, or be destroyed, like Cleopatra's gem, by being dissolved in the acid of a bitter and wrangling spirit.

### WHITHER?

Written for The Better Way.

There are some truths that confront us to-day which if not courageously looked in the face with a more commanding majesty, will in the not distant future shake the very foundation of our government.

A democracy is the noblest and very best form of government if rightly administered, because it is based upon faith in man, but if its lofty aims are perverted it becomes of all forms of governments the most dangerous.

If unwise and wicked methods destroy faith in man or weaken it as year by year goes by, then let every man and woman look to it, that they recognize the danger that menaces our beloved institutions.

It is not this faction or that which is sacred but it is man himself. If we as a country are forgetful of this fact, if we go on blindly ignoring it, we surely will encounter some terrible reminder before many years have passed away. Because we have in the past filled history with noble deeds, we must not think we are incapable of ignoble ones. Because we have touched all lines of national life with the lustre of poetry we must not grow careless and unprincipled and tinge its glory with the blackness of crime.

Where are the brave men that dare to protest in public against miserable methods, as they do in private conversation? Whence comes the easy-going tolerance with which respectable men submit to the leadership of demagogues and knaves? What will be the result of the civic impotence that is abroad in the land? These and their kindred truths are of all things most important.

As surely as we live to-day as a republic, so surely will we die, if we do not follow in the true and righteous and eternal ways of pure democracy.

If the man is not being recognized as the most sacred thing upon this continent, if his duties and opportunities do not stand above his rights, then he is in danger, and our government is becoming shaken in its foundation. If the keen thinker and observer can not detect a little more purity, honesty, and a higher degree of manliness now in political parties, than was extant one hundred years ago, if he can not discover any gain, then whither are we drifting? Violation of law is always destructive, whether it be with nations or individuals. Countries have gained high positions and fallen and perished. And the time is not passed when such dire results will not follow direct causes.

By a common confession our public life is corrupt and diseased, and unless we find a remedy for existent evils, and remove the cause that is sustaining and multiplying them, our glorious but abused privileges will hold us responsible.

If we are not growing better and purer, we are certainly in danger. Let wise men and women tell us just which way we are going.

Written for The Better Way.

### A DESERVED TRIBUTE.

As attendants on the fourteenth course of the College of Therapeutics, we feel it our duty after enjoying the marvelous and deeply interesting instruction of Professor Buchanan, to make known, as far as we can, the advantages offered by this institution, which is so far in advance of all existing colleges. We speak in behalf of the entire class and express their sentiments.

All the marvelous discoveries of Professor Buchanan during the past fifty years are here combined in a practical course of instruction, which he gives with such convincing force that we might be persuaded to accept his teachings, even if he did not, at every step, give practical demonstration by experiments on his pupils, by human magnetism, by electricity, and by appeals to the judgment of their own psychic intuition, which he cultivates and develops until we feel competent to investigate diseases and remedies for ourselves. Thus he sends forth pupils, whose training places them far in advance of the common physician, in meeting many of the difficult problems of disease, and they are now proving this by their success.

The class which he has just instructed in Kansas City are enthusiastic in their admiration of his teachings, and their love and reverence for Professor Buchanan as a man and a philosopher.

After six weeks' attendance on his instruction and demonstrations, we can testify that he is the ablest of all philosophic and scientific teachers of whom we have ever heard, because he has mastered so vast a range of discoveries, which go far beyond his published works, and which he gives freely to his students, compressing as much as possible in his six weeks' course.

We have been surprised and delighted by what we have heard, as it so far exceeds our anticipations. We found, not new theories, but new sciences, of which the world has been and still is ignorant—in fact, as Dr. Buchanan expresses it, a "new world of knowledge," reaching out in every direction. We had some glimpse of these new sciences, but our instruction was in therapeutics, and so much of anthropology as is necessary to the comprehension of the healing art, and our therapeutics seemed a new science, qualifying its practitioners to practice the healing art, without attending

ing one of the old-style medical colleges, or reading one of their text-books, and this was demonstrated in experiments on the class.

Professor Buchanan shows us the springs of life, and how to touch or effect them. He plays upon the brain with electricity, stimulating the special powers of the soul as well as the body, in a style that no one would dare attempt who has not been instructed by him, for the colleges know very little of the functions of the brain, and have a very incomplete idea of electricity. His electric apparatus, unequalled anywhere, and accomplishing results that no one else has ever attempted, is a boon to humanity, for it enables the physician to manage cases otherwise unmanageable, and it enables the magnetic healer to preserve his vital forces in practice by throwing the chief burden upon his apparatus, for no human being can resist the electric energy, and as presented by Dr. Buchanan it differs from the common practice as much as the electric railroad cars differ from a jolting wagon.

Our brief statements can not do justice to this subject, or convey an idea of the intellectual wealth of Dr. Buchanan's lectures. No one can realize it fully until he hears them. His last lecture of the course was unexpected, as it gave a revelation of the interior philosophy and laws of all life, not only on earth, but in the higher world. These laws enter into all philosophy of life, into health, disease and healing, eloquence, art, sociology, and the cosmic philosophy of the globe, and its seasons.

That lecture embodied the grandest achievement of modern philosophy, and if it is ever published, it will elicit unbounded admiration.

When the discoveries of Professor Buchanan are sufficiently known there will be a down-fall of the temple of medical orthodoxy, and also of old theology, for they will be superseded as Copernicus and Galileo superseded the old notions of astronomy, for he powerfully re-inforces the instructions of Spiritualism by the demonstrations of science.

Friends of progress: Dr. Buchanan can not remain with us many years at his advanced age. We know psychometrically that the spirit world is helping him, and is deeply interested in his labors. Do not miss the opportunity while it lasts of hearing the only living teacher who has created new sciences that will go down the ages as a benefaction to humanity. Other philosophers give you the wisdom of the past and the present; Dr. Buchanan gives you the wisdom of the future, and he prepares his pupils to avoid many prevalent errors, to elevate their own lives to a higher condition, and to practice a true healing art.

This information is for all humanity.

It enables everyone to protect himself and all around him, to ward off diseases, to produce and rear nobler offsprings, to be independent of the dogmatic physician, and the theologian, and in many ways to realize on earth the life that fits us for eternity. In the coming century it will be taught in every high-school, and become a guardian power to uplift humanity.

F. BREWSTER BOSSART,  
A. M. THOMPSON,  
HERMAN FUCHS.

### INDIVIDUAL EVOLUTION.

Each animal during its development (or process of individual evolution) passes through a number of stages, the miniature individual being sometimes very unlike the adult—as the tadpole is unlike the frog, and the caterpillar is unlike the butterfly. Now it was long ago remarked—years, that is, before the late Mr. Darwin promulgated his hypothesis—that many fossil forms that have passed away forever resemble still-living animals in the earlier stages of their existence. They were what may be called "big babies," as Sir Richard Owen said to us in the year 1848. It seemed to naturalists of that day that these animal forms had lived their lives in a relatively undeveloped state, which creatures of our own day have somehow managed to get beyond. Reptiles of later date being more and more like existing forms, the fact was recognized that earlier creatures bear to later forms (also now extinct) a similar contrast, though one less in degree, to that they represent as compared with animals still living.

Another fact was also then much remarked upon, namely, the fact that each individual animal, in the process of its individual development, goes through a series of stages in which it successively presents a series of general resemblance to other animals of lower kinds. Thus a very young dog is (long before its birth) in many respects like a fish—though, of course, it never is one—and a human being is, for a time, indistinguishable from a monkey. Therefore, a sort of zoological rule-of-three sum presents itself as follows: "As the young of living kinds are to living adults, so are animals of more ancient periods to those of recent times and of our own day." But the living adults are the actual physical products of such young, therefore the suggestion naturally presents itself to the mind that the animals of our own day may analogously be the actual physical products of the animals of more ancient periods.—Prof. St. George Mivart, in the *Cosmopolitan* for June.

### OUR ATTITUDE WITH REGARD TO CAPITAL PUNISHMENT.

Extract from a paper read before the Spiritualist Debating Society of Manchester, England.

This subject is a serious one. Time-honored standards of law and justice are involved. Conventional opinions in morals and religion will be questioned, and, more than all, the attitude of Spiritualists will be asked for. Necessarily, too, some consideration must be given to the ante-mortem circumstances that may be traced to murderers, and certainly we can not ignore the post-mortem results accruing to murderers and murdered. I challenge no man's right to believe in capital punishment, if he will, but I claim an equal right to utter my dissent as reason and judgment dictate.

Marquis Beccaria in 1764 in his treatise of "Crimes and Punishment" said: "Laws should only be considered as a means of conducting man to greatest happiness."

It is incomparably better to prevent crimes than to punish them. All punishment is unjust that is unnecessary to the maintenance of public safety.

In the ordinary state of society the death of a citizen is neither useful nor necessary.

Of course, every intelligent person recognizes that murder is a most terrible thing. But juries dislike to convict in the capital sense, and public opinion does not accept hanging—either with the indifference or the brutality of previous decades. The age is asking, Can we do nothing better with our murderers than hang them? In a sentence, the people are confronted with the question, in dealing with all crime: Shall we rely upon prevention, or punishment?

The strong point in favor of capital punishment, considered religiously, is, that the criminal, unless he repents prior to his hanging, is doomed to eternal misery afterwards. If, however, he repents, the "trap" becomes a doorway to heaven, and the dying creature "is jerked to Jesus," as some one rather crudely expressed it. But where is the proof of either statement? I do not know; do you? To the criminal, and to thousands besides who are not criminals, the fear of hell, and the dread of death, mainly arise from ignorance of what death is, and of what it leads to. Did men know the facts, some other deterrent than the death penalty must needs be introduced.

The general testimony of spirits is that the murdered is no way benefited by the execution of the murderer, and after the first feelings of fright and anger on the part of the murderer have subsided, the advantage of hanging seems positively nil. In the case of the murderer the real suffering does not commence in either world until the moral consciousness is sufficiently aroused to appreciate the nature of the offence. Indeed, in the clearer light of the next life it may sometimes happen that the murdered discover themselves more guiltworthy than their murderers!

The Spiritualist realizes the fact that the man—the immortal spirit—must needs work through such environment as he possesses. He considers congenital inheritance, brain formation, and temperament as among the contributory causes in the formation of character, and also those other and subtler things—the magnetic influence, for evil as well as good, that we consciously or unconsciously exercise upon each other. The blood-letting instinct makes, according to circumstances, this man a butcher, that one a soldier, another a murderer. The two first we pay to do the killing we dislike—the last we kill ourselves, by deputy, of course.

The spirits insistently protest against our killing a man in cold blood, even though we do it legally, not merely because we virtually usurp the prerogative of the divine, but because we send men and women, freighted with hatred, horror, and spiritual disease, into the spirit world, and often cause them, as haunting earth-bound spirits, to react with disastrous consequence upon the world, from which, though summarily ejected, they have still the power to annoy and injure. For two hundred years and more the abolition of this brutal penalty has been agitated, now shall we as Spiritualists make no sign, or in a satisfied sentimentality say: "It is no concern of ours?"

For our philosophy and its facts, for our faith in man's power to right our ills and wrongs, for the still further humanizing of our penal methods, there is no doubt in my mind as to the attitude we should take, viz., earnest, intelligent, and persistent agitation for the abolition of the extreme penalty in all cases.

I am sanguine enough to believe that prevention is better than cure. Therefore, my opinion, for what it is worth, is that punishment, *per se*, will not eradicate the murder instinct half as rapidly, or in any degree as successfully, as will those efforts that tend to improve the physiological and physical conditions of human life.

Have the race born right, in the first instance, and right generation will destroy the need for regeneration. Education in this matter, and in the all-important matter of temperance in all things, and not only murderers, but all criminal and vicious folk, will, ultimately be impossible.

A single grain of fact is worth more than tons of the chaff of theory.

### THE DEAD GODS.

By DAN TUTTLE.

Extracts from a lecture delivered at Cleveland, Ohio.

God is eternal, but the gods are mortal. The dead gods! Can the gods die? Aye, die and be buried beneath the wrack thrown from the seething waves on the coast line of the ages.

They forgot their lineage. They ignored their ancestors; for beyond them the terror of savage races were the fetiches of which they were the union and concentration.

How honored were these gods! On their altars smoked the best of the flocks and herds, and often human beings—enemies or friends. When the Greeks were about to engage in a great battle they bargained with their gods, that as many of the enemy as were slaughtered so many kids should bleed on the altar. When Solomon dedicated his temple to Jehovah, 22,000 oxen and 120,000 sheep bled at his altar, and the ground ran with muddy gore and the air was heavy with the smoke of burning flesh.

The lecturer then sketched the religious system of the early Chaldean and Persian civilization with its worship of light, or Ormuzd, of the holy mother, Mylitta; also the Theocracy of India as an introduction to that of Egypt. The birth of the infant Horus, he held, gave rise to the celebration of the 25th of December, and the terrible tribunal where the dead were judged before they were allowed burial to the conception of a final judgment day.

The speaker then glanced at the gods of Greece and Rome, and the relation that pagan mythology sustained to Christianity. He spoke of the degradation of the Christian doctrines in the dark ages and the false ideas of life and futurity entertained. The gospel of love became the gospel of hate. Belief was not to be won by soft and gentle words, but by force.

"What awoke and freed man from his superstition? Knowledge came. One thing had been left out of count when the self-appointed hierarchy bound mankind—they forgot that thinking was his heritage. Set him to counting his beads as he prays over dead saints, and he will arise to mathematical speculations, and begin to think after a new order of thought. Knowledge came, calm of brow, clear of eye, the earth beneath her feet, the stars for her diadem: bowing before no shrine; offering prayers to no superior power; uncompromising with ignorance; pitying credulity; scornful unsupported belief; came like the dawn of the sun, and darkness, bigotry, superstition, vanished like wreaths of fog in the light of the morning."

In closing the lecturer said: "Shall we weep at the fleeting glory of the gods, and turn aside saying life is a cold reality, with the warmth of its poetry gone, its cherished shrines broken? The truth has the warmth of a thousand suns, she abhors persecution, and her saviour is the growth which is the birthright of the soul. Free soul, emancipated from the bonds of darkness, breathe full breath and think without fear! The God of our worship, who has survived the wreck of numberless civilizations, scorers the cringing slave, the narrow bigot, the weakness of ignorance. He encourages and demands a brave and fearless mind."

### ROME INVADES THE UNITED STATES SENATE.

Governor Flower has signed the "Freedom of Worship" bill that virtually gives Roman Catholic priests control of every charitable, benevolent, and reformatory institution in the State of New York that is supported even in part by public money. The reason assigned for the necessity of such a law is that as a majority of the inmates of those institutions are Roman Catholic the priests should have charge of them. The power of Rome in this State is now supreme. It only remains for that Church to grasp the National Government.

The day of the supremacy of the Roman Catholic Church in this country is not so far distant as it may seem to some easy-going citizens. For the first time in the history of the United States the services for the dead prescribed by the ritual of the Roman Catholic Church were performed in the Senate Chamber on May 16th at the funeral of the late Senator John S. Barbour, of Virginia. It was conducted by Bishop Keene, rector of the Catholic University, and by a number of priests. Not only was such a service performed for the first time in the Senate Chamber, but it is also notable from the fact that the dead senator was not a member of the Roman Catholic Church. Bishop Keene in his funeral oration said that in view of the fact that the late Mrs. Barbour was a Catholic the Senator's family requested that the prayers of the Church be read for him, and this request was granted.

The clerk's desk in the Senate Chamber was used as an altar, with a big crucifix, lighted candles, etc., and holy water and incense were freely used as in a Roman Catholic Church. There were present all the senators, congressmen, the justices of the Supreme Court, in their black silk gowns, and the President's Cabinet (with the exception of that grand Christian, Postmaster-general Wanamaker).

In his sermon Bishop Keene said: "The Roman Catholic Church prayed for

Senator Barbour because she regarded him as a catechumen, a candidate for baptism and full membership, the step." That is, Senator Barbour, said in the course of conversation with his wife, who was a Roman Catholic, "If I believed your Church to be true I would join it." On the strength of this, though he never professed religion, he was buried as a Roman Catholic. Bishop Keene said that he hoped this ceremony in the Senate Chamber would cement the union of American statesmanship with Roman Catholic faith, and that there would be no outcry of religious animosity, no place in this land of civil and religious liberty, might be forever barred by religious liberty Bishop Keene from you "Protestants," says the New York Herald, May 17th, "delivered in a sonorous voice and with all the grace and emotions of a great pulpit orator was listened to with interest by the immense audience, comprising the distinguished public men of the land. Who will say that Rome is not regaining in this country what she has lost in Europe?"

In the Roman Catholic countries of Europe such a scene as that which took place at the funeral of Senator Barbour would not be tolerated. Well might Pope say that his Church has more freedom and power in the United States than any other country, for no other nation would permit the priests of Rome to invade the assembly-room of the highest legislative body with their ceremonies. Bishop Keene, dressed in gorgeous robes, we are told, had as his chief assistant the Jesuit, Father Gillespie, who sprinkled holy water over the body of Senator Barbour and waved the incense thurible that sent the pungent odor through the Senate Chamber. Even acolytes who bore lighted candles were dressed in fantastic costumes. There is no mistake or exaggeration in saying that Rome has captured the United States Senate.—The *Concord Catholic*.

### DEATH AND HEAVEN.

The breath ceases. Then from outside the head issues a fine, luminous throbbing vapor. It comes from the nervous system, leaving the feet and hands first, and concentrating upon the brain from which it issues. This vapor is real substance. It is of the same nature as the finest ether of space, only in this instance it is organized and retains its power to hold its organization after separation from the corpse.

The man is usually unconscious during the first hours of spirit birth (though some are hardly unconscious at all); but at length he becomes conscious and finds himself surrounded by old friends, who have passed on before. They stand by his side in the room, and show him the old body lying, cold and motionless on the bed. He sees weeping relatives, and in his new joy of life pities them, and would tell them he is well and beg them not to mourn. His newly found friends show him he can gain their attention and gently persuade him to go with them.

With kind hearts they lead him up through the blue ether, moving by power of will till they reach the sphere in which he is to dwell. Here is a beautiful house which is prepared for him. He wanders about his new home with freedom. He finds his rooms furnished with many mementos of his earth home. All the objects he loved on earth, which are of use to him now, are reproduced. There is his beloved wife, his children, his parents, who have preceded him. They come forward to greet him.

Around his home are trees, the flowers and the waters he loved on earth. The skies are bluer, the clouds tinged with a finer golden hue, the birds sing sweeter, the brook bubbles more cheerfully than ever.

In fact our friend is now in a real world, filled with all that can please and interest. His bad passions have been outgrown, only the healthy and refined surviving.

His body is now a materialization of his thoughts. It shines with the light of his spiritualized intellect and his sympathetic heart. He is pure in thought and his body, purer than white alabaster. He knows that all his thoughts will make a stamp on his body. Hence he thinks only good thoughts, and is filled with a desire to do good deeds.

This is the outcome of death for the good. It is life, life more pure and beautiful. No one truly lives until he has passed through death. Nothing on earth is so beautiful as the spirit birth of a good person. It is a birth into a glorious life. It is being ushered into a world of supernatural beauty, to be introduced into a school filled with the good and good of all the past.—*Al. Young*.



## THE HAUNTED BEDROOM.

About five years ago I was traveling in Queensland, Australia. One of my fellow passengers was a very gentlemanly man, but, unlike me, had no belief in Spiritualism, still he took some interest in the subject, and we frequently conversed about it. About a week after we had landed and parted, I met him again at one of the Queensland hotels. We renewed our pleasant acquaintance, and after dinner adjourned to the customary verandah seats, when in the midst of smoking and desultory conversation, my new acquaintance said: "I am so glad you have come, for every night since I have been here there has come over me, just about this time, a most depressing feeling, indeed, I almost feel inclined to commit suicide, and when I go to bed the sensation hinders me getting to sleep." My reply was that I did not wonder at such a feeling in such a decrepit township, for everywhere there were empty stores, tumble-down houses, and lack of life, or industry, and even the hotel we were at was a miserable, uncomfortable place.

"That is true," he answered, "and I can tell you I am very glad I am going away in the morning, for I shall be off by the coach before you are up; there is something about this house I don't like."

He retired, but it was late before I went to the miserable little room allotted to me to sleep in. This room adjoined the one my friend was sleeping in, and the only division between us was one of those thin board walls, which, as is common in Queensland country houses, did not reach quite up to the roof.

I had been asleep apparently an hour, when I awoke, feeling an intense, heavy, uncomfortable impression. It occurred to me that the window was not open quite wide enough, and I was about to get up and see, when I was startled beyond measure by hearing, in a solemn, slow tone, and apparently as loud as in ordinary conversation, the words: "It's all thought—thought—thought! No drinking—no sleeping! All thought—thought—thought!"

"Hallo," I said, "who are you, and what do you want?" for my first idea was that some man had entered the room, but, on second thought, I recognized that this could not be; as I had locked the door, and it must be a disembodied spirit. My reply drew his attention to me, and I found that we could interchange thought. He expressed astonishment at finding I could understand him, and wanted to know how this was, for he had seen so many sleeping in my bed, yet somehow, could never make them hear him, though he had tried so hard. I asked him, did he not know he had died? and he replied that he had imagined so one time, but he really could not have died, for he was just the same, and yet he was not, for it was all thought; and it must have been a long time since this curious change had taken place in him. Altogether he was completely confounded, and could not understand how it was no one took the slightest notice of him.

We had a prolonged mental conversation before I could get him to understand that he was in the world of spirits, for he, although an educated man, had not lived a correct life, and he was a total disbeliever in God, or an after-death state of existence. My suggestion that he should pray to God for help, only brought forth a blasphemous reply, and it was with difficulty that I could make him comprehend that there were other localities than this room he had been haunting so long. However, at last the reasonableness of my statements seemed to strike him, for he made the remark, "Well, it must be so," or something to that effect, and I immediately lost touch with him, and so went to sleep.

It is one of the defects of this peculiar mediumship which unwittingly has fallen upon me, that I can get no reliable names, dates, or arbitrary information, so I never trouble to ask those ghostly visitors of the night (for I am not seeking tests), who they are, or where they were born, etc. Indeed, it is immaterial to me who they are, or whether they stay or go, believe or not believe me; so I thought no more of this man, and never even troubled to enquire of the hotel-owners if the room were supposed to be haunted. However, the next night he awoke me again, thanked me warmly for the truths I had told him, told me he had found his friends, that he now knew he had died, that there was a life after death, and that through me he had been enabled to sever his connection with the earth.

I stayed a week in the house, but heard no more about him. To this day, however, when I think of the circumstance—the solemn and sad tones of his voice, which in very despair the soul within him forced him to utter, "All is thought—thought—thought!"—ring in my ears. The sequel to the story is this:

Five weeks afterwards I again by chance met my friend on board the steamboat, returning to Brisbane. I remarked to him that it was no wonder he had felt the feeling of depression during the weeks he slept at the hotel. "Why?" he replied. "Then I related my curious experience. 'Well,' he answered, 'that is extraordinary, for I travelled back to that hotel, and one of my fellow-passengers was a woman—a publican's wife—who had been a long time in the district,

and knew all the old residents, and when we were being allotted our bedrooms, the one you slept in was pointed out to her, but she flatly refused to have it, for she said that poor Mr. (my friend forgot the name) had died of the horrors in that room, and that he haunted it still."

This instance shows ignorance to be a sin that brings its own punishment. This we experience daily in earth life, as for example, it is not till we have too close an acquaintance with fire that we know it will burn us, or with water that it will drown us. We are endowed with the faculty of obtaining knowledge, and it is our duty to get it. Materialists' creed of "one world at a time," may land a man in a similar trouble to that endured by the unfortunate souls I am writing about. The Spiritualist could not possibly be placed in such a deplorable condition, because he knows there is a future life. The educated Materialist, who has come to his conclusions after thinking over the matter would not be at all likely to become a stagnant soul, because his reason would be brought to bear upon the change in his surroundings supervening upon death; but the ignorant Materialist, with no lofty inspirations whatever, who has no knowledge of a future life, and his total disbelief in it, never troubling to think about it, is very likely, according to the teaching so strangely given to me, to find himself after the change called death in a state of solitary existence absolutely incomprehensible to his mind. Such a soul may and must remain in this "hell" until the thought that there is some other place where he can get to, arises in his soul. Prayer would instantly bring him aid, but he knows not whom to pray to, for God he ignores, and his own "dead" friends he does not believe to be still alive.—S. C. in *Harbinger of Light*.

Written for The Better Way.  
**SPIRIT PROPHECY AND HEALING.**  
J. E., of 310 South High Street, Nashville, Tenn., writes, concerning Mrs. Nellie Ulrich's mediumship:  
"A few weeks ago I lost my handsome gold-head umbrella, I searched high and low for it, but to no purpose; so I consulted Mrs. Ulrich. She said: 'You will find your umbrella, it has not been stolen, you have left it in an office, which you approach by some steps. You will see a desk and papers, and a kind of sofa, and the umbrella is in the room. You will find it sure.'"

"So I waited, and sure enough, several days later, a physician of this city, sent a note to me, saying that my umbrella had been in his office nearly two weeks. On inquiry, I found that I had left it on the sofa where I sat when waiting for the M. D. to come into his office. I welcomed my pretty umbrella back to its former hook in my room, and give all the credit to Mrs. U. (Better credit the spirit, Ed.)."

"My mother's hand has been in a disagreeable condition since last December. A kind of tumor, about the size of a robin's egg, having formed just above the wrist. We were uneasy about it; often discussed the advisability of having the doctor to lance it. One day we called on Mrs. Ulrich, and this trouble was spoken of. At once the medium took hold of the hand and felt the place afflicted with her finger and thumb, and casually remarked: 'Yes, it is a tumor, but don't think of it, and it will not give you any trouble.' Well, within a week from that time, it became soft and began to disappear; and at the expiration of another week, lo, and behold! it was a thing of the past, and has never returned, although two months have elapsed since the above transpired. My own experience with this lady convinces me of her peculiar worth."

**SPIRIT-RAPPING OR MIND-READING.**  
REV. M. J. SAVAGE.  
Until within the past year or two, there lived in New York City a lady, who when a girl, had been somewhat known as "medium." But for twenty or thirty years she had led a quiet home life with her husband, a well-known business man. But intimates in the house told stories of remarkable occurrences. For example, a friend of this family told me how, when at breakfast, after having spent the night there, raps would come on the table; and by means of them, how long and pleasant conversations would be held with those who once had walked the earth, but now were in the unseen. This is his belief. Having occasion to pass through New York, this friend above referred to, gave me a letter of introduction, saying he knew I would be welcomed if I called at the house of this lady. I had never seen her, nor she me, but one morning I presented myself with my letter, I was shown into the back parlor. Carpenters were at work on a conservatory opening out of this room where the lady had received me. They made more or less noise, but not enough to interfere with our conversation. Soon I began to hear raps, apparently on the floor, and then in different parts of the room. On this, the lady remarked, simply, "Evidently there is some one here who wishes to communicate with you. Let us go to the front parlor, where it will be quieter." This we did, the raps following us, or rather beginning again as soon as we were seated. At her suggestion I then took pencil and paper

(which I happened to have in my bag), and sat at one side of a marble-top table, while she sat at the other side in a rocker, and some distance away. Then she said, "As one way of getting at the matter, suppose you do this. You know what friends you have in the spirit world. Write now a list of names—any names you please, real or fictitious, only among them somewhere include the names of some friends in the spirit world who, you think, might like to communicate with you, if such a thing were possible." I then began. I held the paper so that she could not possibly have seen what I wrote, even though she had not been so far away. I took special pains that no movement, or facial expression should betray me. Meantime she sat quietly rocking and talking. As I wrote, perhaps at the eighth or tenth name, I began to write the name of a lady friend who had not been long dead. I had hardly written the first letter before there came three loud, distinct raps. Then my hostess said, "This friend of yours, of course, knows where she died. Write now a list of places, including in it the place of her death, and see if she will recognize it." This I did, beginning with Vienna, and so on with any that occurred to me. Again I had hardly begun to write the real name, when, once more came the three raps. And so on concerning other matters. I speak of these only as specimens. Now, I can not say that in this particular case the raps were not caused by the toe-joints of the lady. The thing that puzzles me, in this theory, is as to how the toe-joints happened to know the name of my friend, where she died, etc., which facts the lady herself did not know, and never had known. Certain theories, as explanations of certain facts, are already regarded as demonstrated by those familiar with psychic investigations. Among these are hypnotism, clairvoyance, telepathy, and the agency of the sub-conscious self as active about matters with which the conscious self is not familiar. Can the simplest, genuine rap be explained as coming under either of these? No one has the slightest idea how, and as yet there is nothing in this direction that, even by courtesy, can be called a theory; but it may be possible that these raps are produced by psychic power. If so, the psychic herself does not know even that she does it, much less how. Are they the work of the sub-conscious self? No sub-conscious self has ever claimed to do it. And if so, from what source does this sub-conscious self, obtain a knowledge of facts the psychic never knew? To explain these cases in accordance with any yet accepted theories, mind-reading must also be introduced. This New York lady must have been able, not only to produce the raps, consciously or unconsciously, but also to read my mind and tell me things she never knew before. But these things, if they do no more, reveal such an extension of mental power as to lead us into a world vastly unlike that which is recognized by ordinary scientific theories; and it may be well for us to be on our guard lest we invent theories more decidedly super-normal than the facts we seek to explain.—*The Arena*.

**THE ORIGINAL ENGLISH SHAKERS.**  
The small sect called Shakers in this country is very different from that of the same name in America. The *Weekly Free Press* has recently given a serious and lengthy notice of the latter. We collate the following particulars from it:  
About a century ago there was a secession from the Quaker body in England. A secession from a body, which was itself a strongly marked secession, would necessarily feel that it had socially isolated itself. The seceders turned their thoughts to America, where they hoped to establish a home after their own hearts. They sent some of their members to seek for a locality where they could realize their ideal. They purchased a tract of land, pasture, and forest, of 4,500 acres, near New Lebanon, in the State of New York. The land was to be held in common, and the proceeds go into a common treasury. They were to form only one family, of which the head was to be a woman, Anne Lee. The marriage relation was annulled; families broke up; celibacy was held to be essential to the highest Christian life. The New Testament they declared to be their guide. Anne Lee they regarded as the woman spoken of in the 12th chapter of Revelations; they said she spoke languages unintelligible except by the dead, with whose spirits she was said to be in constant communion. Their blessings, temporal and spiritual, they ascribed to her as the agent of Christ, the first celibate and savior of mankind. A meeting-house was built near their dwelling. The men and the women entered by opposite doors, and occupied opposite sides, and strangers were assigned the back part of the house. The meetings opened in silence, which was broken by one of the ministers rising and making a short exhortation to live a holy life. The worshippers then rose and formed in lines as if for dancing. One would start a monotonous song; all would keep time with their feet, jumping a few inches from the floor and advancing in regular order, increasing the rapidity of the movement as the singing grew more animated. This was kept up until their nerves were wrought to

such a pitch that they were sometimes thrown into convulsions, and it was common for them to shake as if with ague. From this they obtained the name "Shakers," which has clung to them. During their dance they were frequently stopped by the ministers to listen to an harangue. That over, the dancing was renewed with increased fervor, the men throwing off their coats and springing up high. At times the exercises were varied by whirling around rapidly, like the Oriental dervishes. These forms were said to be suggested by a passage in the 3rd chapter of Jeremiah: "Then shall the virgin rejoice in the dance, both the young men and the old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." They alleged that they were continually having revelations from the spirit world. They taught that there is not one heaven and one hell, but an intermediate state, in which there are gradations of happiness and misery, in which rewards and punishments are meted out in accordance with the degree of holiness or sin attained in life. Mills, factories, and shops were established on their farm, and everything necessary for themselves was manufactured on their premises. Woolen goods, hats, bonnets, barrels, tubs, buckets, brooms, dried herbs, garden seeds, preserved fruits, and cheeses were sold. So exact and honest were they that their goods always commanded a premium. Their farm of rich meadow and woodland was stocked with imported short-horn cattle and English sheep. Their herds were unsurpassed in America, and many of the most popular families of short-horns in the country can be traced to them. Their prosperity attracted converts, who flocked in until one house after another had to be built to accommodate them. A dozen or more branch communities were successively established in various parts of the adjoining States. Their broad-brimmed hats, home-spun coats, and shuttle-shaped straw bonnets became as familiar as the peculiar garb of their Quaker neighbors who settled around them. Adventurers, disappointed lovers, broken-hearted husbands, widows, spinners, wanderers, and men out of employment have from time to time gained entrance, but finding no field for their several individualities, only a quiet home, self-sacrifice and a constant round of work, they have not been anxious to remain. The children that they took from the poorhouse and asylums and reared were claimed by their parents, or rebelled at the thought of spending their lives out of the world. So, many have always left. They who remained, were those who entered from religious conviction. The older ones, as they die, have been replaced, of late years, in lessening numbers.

In conclusion, the *Free Press* intimates that the latest news it has received about the Shaker friends is to the effect that some portions of their land are let; some of their factories are silent; storehouses are less well filled, stock less well looked after; things generally, without showing poverty, taking on an air of decadence; farmers regretfully shake their heads; just as they might if they saw in the distance the departure of good and kindly neighbors.—*Light*.

**EXORCISING THE DEVIL.**  
The Bavarian government is investigating the exorcism of a devil from the ten-year-old son of a miller named Zilk, by Father Aurelian of a Capuchin cloister. The holy father says that the boy was possessed of the devil because he had parents of opposing creeds, his father being a Catholic and his mother a Protestant. The case was aggravated by the fact that the marriage ceremony was performed by a Protestant clergyman. The boy went from bad to worse until he "not only could not pray, but could not hear a prayer without falling into a rage." He was intractable, and rebelled daily against parental discipline. After the exorcismal rites, Father Aurelian addressed to the devil the question: "Have you left this child's body?" The devil replied that he had. "Have you left this child's body, never to return?" Again, Father Aurelian says, came the answer, "I have." "In the name of the Trinity, I adjure you, have you left the child's body?" The answer being again in the affirmative, Father Aurelian asked: "Where are you now?" "In hell," was the answer. Father Aurelian adds that only in the last answer had the devil told the truth. Before that he had not left the boy, but was lying, "for he is the father of lies," comments Father Aurelian. The boy has recovered completely since the ceremony, Father Aurelian says, and is now pious and tractable. The government is concerned only because beating formed part of the exorcism, and this may be used in future cases and cause injury.—*Truth-Seeker*.

**INDORSOLLISMS.**  
I would rather be a beggar and spend money like a king than be a king and spend it like a beggar.

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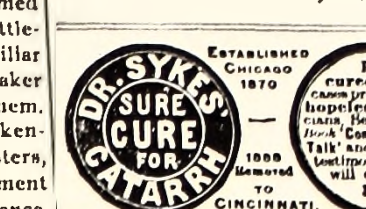
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THE BETTER WAY CO.



Entered the Post Office at Cincinnati, Ohio, as Second-Class Matter July 9, 1893.

## THE BETTER WAY

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CINCINNATI, O.

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Reported for The Better Way.  
**THE SPIRIT WORLD AND ITS INHABITANTS.**

BY LYMAN C. HOWE.  
A lecture delivered before the First Society of Spiritualists of New York.

**PART I.**  
"In my father's house are many mansions. If it were not so I would have told you. . . . The Kingdom of Heaven is at hand. Repent."

This law is not lost in dying, and there are certain places upon the silver islands, that are formed from the environments of your physical atmosphere, certain spots that are resting places for the soul not yet ready for the kingdom of heaven. Each flower and tree and forest and animal and man and world, all have their rhythm which runs through all time. Atoms lock together and interchange their correspondences, kindred atoms draw into kindred lines of rhythm, and thus build the universe. Thus we may believe that the immortal atom of the soul depends upon the individual character which burns in the bright morning of youth and plays in the silver twilight of old age. This rhythm stretches across the valley of darkness and death, bears you through the gloom, lands you upon the immortal shores of the spirit land, and thus the law of rhythm carries the immortal man from the world of sight into the vast immensity. The elements adapted to follow that man are deposited in the second sphere of human existence, and when this is made, every deed and flower and plant is thus represented there. Not, however, as an identity, for all spirit is thought. Every forest is not duplicated and translated in toto; organized as a whole into the soil and sphere of the immortal world, but that every atom sends forth its radiance and these atoms bear such relations to the primitive bonds that they never lose their memories, never forget. It might begin in the granite and rise through decades and ages to the animal, be translated to the man, and thus through all the changes to the higher expression of mind, but in all these changes every atom holds its own memory, bears its own record and relationship to its parent, and by this law heredity is always maintained.

So this law of organism runs through all the valleys of the spiritual universe, every deposit holds the history of its own evolution, every island completed upon this world holds the history of its earthly origin and in its nature perpetuates this law of time and of eternity. If your infancy, youth, and old age have been passed in this little hamlet of New York, you will find yourself so related to its history and experience, its atomic relations, its mental companionship, that you will instinctively follow the line of attraction of its deposits, and very likely find something in the spiritual sphere that will remind you of your native home. If you do not you will be homesick very likely, unless you have the power of immediate adaptation to bring you into such close relations with other cities that you can become, as it were, a part of these very substances.

The spiritual sphere is many millions of miles away. It is a little nearer in some parts and at some times than others, for remember all things are in

motion, spiritual spheres as well as the world. They change in their form as the world in her orbit around the sun changes more or less in her form, vibrating between the ellipse and the circle, and so the spiritual home is constantly vibrating between these extremes, but never losing the symmetry of its figure, only vibrating to the motions of environment and the needs of its own representations. What follows then? These deposits are not myths. They are not fancies. They are not floating dreams. They are realities. They are not what you would call solid matter. You might put your hand right through it and not realize that it was there. Nevertheless it is a substance, and to a spiritual being is as solid as the earth on which you walk. Now do you ask if these are really rivers, oceans, lakes, mountains, valleys, forests. They are not really those conditions and aspects of life that you have here. How can it be when it is invisible? In your atmosphere are a great many things that are invisible—more than are visible, there are more sounds that your ear can not hear than there are that you can; there are more sights that your eye can never see than there are that you can. The microscope helps you a little, but that only reveals a very small part of the wonders of the world around you. And your relation to matter depends entirely upon your condition and suggestions, and what you know about the solid matter is by certain contact between the inertia of matter and the energy of spirit, to which you are so related as to sense the resistance when it touches your spiritual consciousness. "Oh, no; it touches my physical flesh," you say, "that is where I feel the resistance." But if you had no mind, no spirit pervading this body, it would never be conscious of the touch. No, even the solidity under your feet is only the resistance to your motion which brings it to your consciousness, without which matter itself would be a myth.

Then we answer there are lakes, rivers, oceans, mountains, valleys, forests, islands, atmosphere, clouds; there are collections of individuals, societies; there are all the diversities and many more than your world can even conceive of. But is it really water? It is not really water as you call water, it is not simply a physical combination of oxygen and hydrogen. Is it really soil? Not made up of organic substances and earthly matter as your soil is. Not that, but the soul of the water, the soul of the matter, which bears such a correspondence to the water with its music, to the lakes with their clear, mirror-like surfaces, in which the bending skies of infinity are painted, mountains that bear such a correspondence to the solidity of your world that as your spiritual feet press upon them and your souls climb you realize that there is something to do, that it is necessary for your happiness that you obtain a place in which to move and to do.

There are some reasoners who hold that there is no objective heaven, that these are mere fancies, that it is the mis-judgment of the material, that in spirit there is no reality, no necessary recognition, that all is simply a reflection of the individual's thought, and that the rivers and lakes are the projections of his imagination, his dream, his thought. But this is not true, although there is the semblance of truth behind it, because the objectivity of a thing depends upon the subjective consciousness. But this subjective must have the objective, the individual must have the environment in which to move, and there must be conditions and circumstances in which the relation of the subject will be made manifest, and thus hold realities. A man once said to a Swedenborgian, "You say all occupations beyond the grave are a repetition of what they are here, what am I going to do? Do they die over there?" "Oh, no," "Then what will be my occupation there, for I am a coffin maker?" Now, that might seem a poser, but it is not. For it does not follow that if you make coffins here in which to deposit the bodies of ex-carnate men who have left them, it does not follow that you will necessarily be employed in making caskets for dead bodies; but the mechanical instinct, the cultivation of taste and art, the experience with the hands, everything that has entered into the past of your energy and habit will continue, and this continuity will be to answer some need, and fill some place that will suit your taste and genius, and give you the highest satisfaction; for if you are in an objective universe and you are a subjective individual, you must necessarily have something to do with molding and moving these substances to your aids. You are not to suppose that you will find everything placed exactly at your hand, and fitted like the baby's dress before it is born, to put upon you to hold you. But you will come as you do in this life, somewhat weak and helpless, to work out whatever you want, having opportunity as a means to perfect yourself, congenial elements to give you satisfaction, beauty of expression, with advantages of learning for eternity. You will find you must take hold upon the opportunities of infinity that lie around you and work out the problems of life for yourself. The heaven of the Spiritualists is not a good place for drones. All such should join some church where they can accept the eternal promise of atonement. But the Spiritualist's heaven will require you to work, not as slaves in bondage, oh, no; but simply to follow the dictates of your conscience.

To be concluded.

## RED JACKET.

Written for The Better Way.

On the afternoon of June 22, 1893, there occurred in Buffalo's great cemetery, Forest Lawn, a ceremony unique in character and the first of its kind in the history of this country. The Historical Society of Buffalo, with the magnificent gift of \$10,000, by Mrs. John Huyler, of New York, has recently erected a noble statue to the memory of the great orator of the Senecas, Red Jacket, and the exercises of the 22d consisted of the unveiling ceremonies.

The statue is erected over the grave of the chieftain and several others, near the entrance gate of the cemetery. It stands twenty-five feet high, the figure in bronze being eleven feet, and the pedestal of white granite is fourteen feet.

A large concourse of people were present to view the first tribute of this kind ever bestowed by white men to the valor and glory of the Iroquois. Eleven chiefs of the Seneca tribe, the remnant of the western nation of the Iroquois, decked with feathers, war-paint, tomahawks and blankets, attended and all the peculiar observances of their ancient funeral rites were enacted. Some of the Indians are noted historical personages, John Jacket, grandson of Red Jacket, is the sole survivor of the orator. He is now 83 years of age.

Solomon O. Bail, grandson of the famous Cornplanter, William Nephew, grandson of the great chief of the Alleghany Reservation, Blacksnake, George Hemlock, John Lay, William Jones, and others.

President George S. Hazard of the Buffalo Historical Society opened the exercises by briefly alluding to the rugged character and great foresight of Red Jacket and feelingly referred to the gift that had enabled the Society to complete and dedicate this monument.

"To-day," he concluded, "the Buffalo Historical Society has the honor of presenting to its friends and the public, on the finest quality of imperishable bronze the life-like figure of Red Jacket, the distinguished Indian orator, statesman, and chieftain, in his best estates, presented as if holding his audience in mute admiration with his surpassing eloquence."

John Jacket offered an invocation in the Indian tongue. He said he believed the spirit of Red Jacket was present, and for him he invoked reverence.

The orator of the day was Hon. David F. Day. His oration was a masterpiece and paid an eloquent tribute to the illustrious Indian. At its conclusion the strange weird performances, chants, and dances were enacted. They sang the ancient dirge attributed to Hiawatha. The chiefs on bended knees before the shaft with hands raised, sang the "song of condolence." In conclusion the venerable John Jacket expressed, through an interpreter, his gratitude for this thoughtful and lasting tribute paid to his great ancestor.

The inscriptions on the base of the monument are:

"RED JACKET.  
Sa-go-ye-wal-ha. (He keeps them awake)."

Died at Buffalo Creek, January 20, 1830, Aged 78 years.

Erected by the Buffalo Historical Society, 1892.

This event is of special interest to Spiritualists. Of all the influences which the New Dispensation has conferred upon humanity, the North American Indian, bringing his pure and noble sentiment, has formed the major part. No true history of Modern Spiritualism can ever be penned and leave the Indian out. He is a prime factor in its promulgation and like all other parallels in history seldom receives the credit justly his due. Red Jacket is one of these important factors. He is on the Indian side what William Denton, S. B. Brittan, Ed. S. Wheeler and other grand souls are on the Caucasian side, the great uplifters and inspirers of the workers on earth who are endeavoring to free mankind from the bondage of superstition. There is no medium without a trusty Indian guide. Why? Because they are close to nature's warm heart. Their magnanimity is proven superior to their vengeance in the manner of their offices to the posterity of those who persecuted them. When a medium tells me that he or she has an Indian guardian, I trust that medium.

We should ever be grateful and lose no opportunity for testifying to the importance of their works. Their imperfect talk and control may shock the hair-strung sensibilities of the pusillanimous, but they never robbed banks and never learned the art of mixing hypocrisy and knavery in such proportion as to escape condemnation and still produce sanctimony.

### WONDERS OF THE PLANET MARS.

The first sight of Mars through an observatory telescope is almost terrifying, even for a person of good nerves. It is as if one saw the whole earth, with its icy poles, as a solid globe, floating overhead. One distinguishes clearly the dark blue seas and the brilliant, beaming, many-hued dry land—and on this the dry beds of a multitude of lakes, bays, gulfs, streams, and canals, these latter either parallel to each other or crossing one another at right angles. As you

continue to look you note the variations of color and light and shade, and further that the outlines on one edge of the disc pass out of sight, while on the other the landscape expands. You see that Mars revolves on its axis and that the ends of the axis are the frozen poles, as with us.

Judging the two planets by superficial characteristics, however, one must admit a condition implying a higher degree of development in Mars. The continents of the earth, seen from a distance, present a very torn appearance, and occupy scarcely a third of its surface, while Mars is girdled on both sides of the equator by one continuous mainland, intersected by a network of canals and rivers, the land occupying approximately three-fourths of the whole area of the planet and the water only one-fourth, as a consequence of which it may be that its atmosphere is less clouded and vapor-laden than ours. Peculiarly characteristic is the arrangement in which the geological nature of Mars has laid out the streams.

All our streams, without exception, are tortuous, and all increase in width as they near the ocean. On Mars, on the contrary, the streams flow in straight lines and are of uniform width from source to mouth. These streams, from 70 to 100 kilometers apart, have their banks so well defined as to suggest the idea that they are subject to intelligent regulation. It is hardly possible to conceive that two parallel canals, intersected at right angles by a third, as in Opher land, can be the work of elementary forces of nature. The question suggests itself again by the two canals which flow from ocean to ocean through the island Hellas, crossing each other at right angles in the center. Not less questionable is the origin of the great blue Lake of the Suu in the center of Kepler land, with its three rectilinear canals connecting it with the ocean.—*Westermann's Monatshefte.*

### CURIOUS BEHAVIOR OF THE COMPASS NEEDLE.

The compass needle, with which all are familiar, is popularly supposed to point to the north, and with practical constancy. A closer study, however, of the behavior of a very sensitive magnetic needle, shows that it is ever shifting its direction, and that there are few places on the earth's surface where its direction is north and south. In the United States the north-pointing end of the needle has a regular rhythmic movement. During the early morning and up to seven or eight o'clock the north-pointing end swings slowly to the east reaching what is called the eastern elongation; as the day advances this north end begins to move backward toward the west, continuing this movement until about one o'clock, when it has reached what is called its western elongation; it then slowly returns, and usually remains till the following morning somewhere between these two extremes. This is the normal or undisturbed motion of the needle. But the time of its reaching the eastern or the western elongation is not the same in winter as in summer; neither is the amount the same. Thus there is a yearly period in its motion, as well as a daily. A careful analysis of its motions reveals what is yet more striking—that there is another period, of about twenty-seven days, in which there is a minute movement due to the moon's action. Yet again: observation has revealed a periodicity in the appearance of spots upon the sun. At one period the sun will be marked by dark spots, these spots increasing in size and frequency to a maximum and then slowly diminishing until for days the sun's face is spotless. The period of this change is about eleven years, and curiously enough, a corresponding rhythmic motion is recorded by the magnet—that is, the variation of the needle has an eleven-year or sun-spot period. Finally, there is another periodic motion to which the magnetic needle is subject, which is of more importance than any other. It is the secular change, or the change which occurs through a long series of years. Thus, near the beginning of the present century, in Washington, the compass needle pointed approximately due north. In 1840 it pointed about one degree west of north. In 1850 nearly two degrees west of north. In 1870, three degrees, while now it points four and one-third degrees west of north. Northward progressive change which is going on from decade to decade in Washington is a widely observed phenomenon throughout the world. When this increase of westerly declination is to cease in Washington and the declination to begin to diminish, no man knows. There are very few places in the world where this secular cycle has been observed. At Paris and London, however, the observations have been continued long enough to determine it. In Paris in 1580 the north end of the needle pointed about nine and one-half degrees to the east of north. About 230 years later, or in 1810, the north end had swung westward until it pointed about twenty-two and one-half degrees west of north, and since that date it has been swinging back eastward.—Major J. W. Powell, in the *Chautauquan*.

One who desires at all times to be in harmony with nature and nature's God must put aside the artificiality which is the increasing bane of modern society.

### NEWS ITEMS.

Mr. Gladstone has been a member of Parliament since 1832.

A stream near Tucson, Ariz., petrifies all soft substances thrown into it.

J. E. Stone started to walk from San Francisco to New York February 22d. He finished his walk in 128 days.

Presidential candidates were first nominated by Congressional caucuses, and later by State Legislatures. The era of conventions began in 1832.

Poultny Bigelow, the American traveler and author, has been expelled from Russia for writing in American magazines about the Czar's misrule.

Of the 38,000 divorces in the United States during the last twenty years, it is stated that 316,000 were granted at the request of wives.

A dispatch from Zanzibar says that agitation is likely to result from the rebellion in Usugard. It is probable that all the English missionaries will be expelled from the German districts.

At a recent caucus held at Pittsfield, Maine, it was resolved to present the name of James G. Blaine as a nominee for the lower House of Congress, Mr. Blaine having expressed his preference for this to the Senate.

The Mennonites of the province of Saratoff, Russia, who attempted to practice Christ's injunction of non-resistance, have been obliged to give it up and take arms against the marauders whom their course drew upon them.

The jury in the case of Dr. John A. Irwin, charged with performing an illegal autopsy on the body of Washington Irving Bishop, which has been on trial for several days in New York came into Court with a disagreement. The jury stood nine to three for conviction.

An educated Chinese patriot writes that the conduct of Christian nations in forcing a foreign religion on the natives by threats from governments accompanied by gunboats, is opposed to all principles of religion and international law.

A schooner is now being fitted out at Halifax to go to the arctic regions to get ten or twelve Esquimaux families, fifty or sixty persons in all, for exhibition at the World's Fair. Dogs, fishing implements, utensils, and everything necessary to show Esquimaux life, will also be procured.

Count Tolstoi, author of the "Kreutzer Sonata," is in peril of arrest by the government for his fearless utterance of radical opinions, on such subjects as the degeneration of the present Church from Christ's teachings, the misgovernment that has produced the famine, etc.

Henry Rice, a negro of Rollo, Mo., is believed by his colored neighbors to have sold his soul to the devil. He says that he obtained from God no response to prayers for deliverance from wrongs, and tried Satan, who appeared and gave him powers that exempt him from injury. Satan sealed the bargain by printing his hoof on Rice's breast—which now shows a scar in shape like a cloven hoof, appearing to have been burnt in.

For a week a stray dog at Delta, Ohio, has afforded an opportunity for young America to indulge in pranks. The brute was tormented and tortured in every conceivable way. One afternoon the boys amused themselves with the dog, begging more heartless than usual. In its desperation the animal broke away and ran toward a noisome pool at the edge of the town. Stopping an instant, it looked around, then deliberately plunged in and died—an undoubted case of suicide.

In a farewell sermon on the 26th ult., Rev. Dr. Da Costa, of New York, said: "Many persons think that to day there is no Baal, but if people knew what constituted the worship of Baal in the olden time, they would not say that Baal was not here to-day. There are many devotees of Baal even now. A man of wealth, an officer in a well-known Church, rents an elegant mansion in an elegant neighborhood for immoral purposes against the protest of the inhabitants of the vicinity. It is easier for a camel to go through the eye of a needle than for a rich man to go the penitentiary. With law and money and ability on their side not a single guilty landlord has been molested. This particular person to whom I refer to-day, is indorsed by his minister as a gentleman and a Christian. It would have been better for that minister and for his parish to have given him notice to quit the church. The coat of white-wash laid on by his pastor will not last until judgment day."

### SCIENTIFIC.

Crystals, according to Prof. Judd, have a quasi life, and may be said to act and think almost as much as do some of the lower animals.

Basing his estimate on the observations of the transits of Venus in 1874 and 1882, Professor Auwers has concluded that the earth is 92,050,000 statute miles from the sun.

At the geological congress at Washington Messrs. Brown and Harrison, in a paper on the structure and origin of Barbados and the West Indies, presented important conclusions as to the geological history of America, the former connection of the Atlantic and Pacific and the flow of the Gulf Stream into the Pacific.

### OUR EXCHANGES.

If women were as competent to read men as men are, it is probable that many of these who destroy peace in the family and break the hearts of their wives would go begging for companionship long time before they found a good man who would put their trust in them.—*Sunbeam* Ltd.

The hypocrisy and time serving spirit of the average politician is well illustrated by the action of the New York Legislature, which appropriated three hundred thousand dollars for the State exhibit at the World's Fair, with the proviso that the exhibit be kept closed on Sunday; and then passed a bill appropriating fifty thousand dollars annually for the maintenance of a museum in New York City on condition that this institution should be kept open Sundays.—*World's Advance Thought*.

Those people who still contend that the materialization of spirit forms is not a verity, when the requisite conditions by mortals are complied with, will be obliged to withdraw their opposition to time proceeds. But they will never be convinced of the fact by and through psychic societies, so-called, which are composed chiefly of clergymen, who, however learned they may be in other respects, are incompetent to come to any definite conclusion in regard to the occult—as have practical Spiritualists, who have given the subject constant attention for many years. This seems to be self-evident.—*Banner of Light*.

Many modern scientists have exhibited prejudices against Spiritualism, as unreasoning and dogmatic as any fanatic ever manifested in its favor. When such "victims" risk their reputation and devote an hour to a seance, the same allowance should be made for their predilections and exaggerations when they report frauds or failures, as we make for believers who "do not like to be undeceived." The spirit which all representatives of Spiritualism ought to cultivate is the serene self-poise which flows from a supreme love of truth, and willingness to follow wherever its clear light may lead. From the investigations of science we have nothing to fear, but much to hope for and expect. If scientific bigots scowl and misrepresent the facts, they are the losers, and will feel the reaction to their shame. If Spiritualists spurn the candid, pains-taking efforts of critical investigators, and fling offensive epithets at all who do not accept the extravagant assumptions and the unsupported statements of ranters, we must expect intelligent critics to discount our facts and doubt our testimony. We should expect no favors that we do not deserve.—*Lyman C. Howe, in Cassadagan*.

There are many difficult problems involved in Spiritualism which have not been, and in this sphere of being, may not be satisfactorily explained. What *The Journal* positively affirms is that in different kinds of phenomena, physical and mental, which occur, there is abundant evidence of the agency of invisible intelligent beings, that these beings, called spirits, can and do communicate, though imperfectly, with those on this mortal plane; that often the communications are of a character to establish identity of the communicating intelligence; in other words the messages give facts and are marked by peculiarities which show that they are from departed spirits who once dwelt in the flesh and were known to the recipient of the messages. The conditions under which spirit agency is possible are complex, and many of them subtle and but little understood. That messages are often colored by the condition, the thoughts and the moods of the mediums and others present, there is no doubt. The intercourse between the two worlds is perhaps rarely so direct as to exclude hampering conditions and modifying influences. How far the spirit's coming in contact with a material environment may cloud spiritual vision and expression, or how far its full entrance into the spirit world, divested of all that is perishable, may render communication with mundane beings difficult, *The Journal* can not say.—*Religio-Philosophical Journal*.

### WANTED: A SUPRA-SUPERLATIVE DEGREE.

A public benefactor equal to Edison will be the genius who shall discover or invent a new adjective a step or two higher in grammar than the superlative degree: a supra-superlative, if possible, or a double superlative, like Shakespeare's "most unkindest," which has not yet been admitted into the grammar or anything else that will supply the demand for something to relieve the American language from level monotony and tameness. We have so long described ourselves and everything belonging to us as the "tallest," "biggest," "richest," "grandest," and "mightiest" in the world, that we are in the plight of the man who wears his Sunday clothes every day. We have no "best suit" for a special occasion. We have so long applied the superlative degree to every form of mediocrity that we have nothing left for genuine greatness. We are like the traveler who shouted "most sublime" to every waterfall and cascade he came to in America, so that he had nothing left for the cataract of Niagara when he came to that. In Chicago especially we need a supra-superlative, for we are actually pining away for want of a bit of grammar that shall express a degree of excellence greater than the greatest in the world. As every lawyer is a "judge" and every judge a "jurist," when a genuine jurist appears we have no description for him because we are out of language. I once knew a lawyer; he was recently from college, who called every jurist a "Justinian," and perhaps we shall have to come to that.—*Open Court*.

The truths of Spiritualism fall, like the silvery feathers from an angel's wing, upon the bereaved and suffering heart; bringing to it unanswerable evidence of an endless future in the bright beyond.



s, which had been sent to Lily Dale Messrs. Colby & Rich, and twenty- sent by Charles H. Kerr & Co. of nitarian Publishers. Both donations ted with thanks.

ale Political Equality Club convened Hall, Friday evening, June 24th. Mrs. dell, our newly elected president, oc-

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## Women's Corner.

**THE WOMAN LECTURER.**  
It is not as a profession that they have chosen the platform. There is no class of women on the platform who may even be accused of being there merely to "make a living." Each is a herald of a cause whose importance has been borne upon her until she must lift her voice. Another characteristic of the fast increasing platform women is that their cause is not a selfish one. Did anyone ever hear a woman address a public audience upon a topic that was either selfish or mercenary? Woman has not mounted the platform until having herself endured long, she now sees misfortune, moral and political, crowd upon those dear to her. The time has come, her lips are touched with fire and she cries out first for others she would defend, then for her own advancement, and that rather as a means than an end.

Freedom and temperance first prompted our mothers to stifle timidity, brave ridicule, and grow strong with opposition, to protest against the wrongs of a misgoverned people. Of late, it is believed, the enfranchisement of woman would add a class of voters mainly opposed to the demoralization of manhood accomplished by the enthronement of the rum power. This fact, clearly seen by those who have studied the subject, has developed a formidable array of female suffrage lecturers. Having a mighty cause, woman has entered upon a campaign against the forces most republican in our government, an incident of which will be to develop, unsought, a talent of speaking in her which will surely divide honors with the Garrisons and Phillipses, if not with the Websters and Sumners.—Margaret N. Wishard, in the *Chautauque* for July.

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Hold them and follow them all your life through.  
Ever remember you reap as you sow.

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Enticing, entrancing, exceedingly fair:  
To uplift, to uphold, to improve, and to save,  
To scatter all fear of death and the grave,  
Entrailed by no dogmas, enslaved by no creed,  
Rearing no idols, denouncing all greed.

Wait to all nations, its healing and balm,  
Arrest their attention, their needless fears calm,  
Yes, teach that kind deeds is the salvation of man.

**HUSBAND AND WIFE.**  
ELLA WHEELER WILKINSON.  
Love in its full strength and beauty seldom dwells in the hearts of both husband and wife through the vicissitudes of life. When the honeymoon wanes, and practical existence begins, the wife often becomes ambitious for a more showy manner of life and more pleasures, or the husband becomes restive under domestic restraints and disillusioned with his wife. Then poverty becomes a burden, and marriage becomes a mockery. I have heard mothers reason in this superficial way more than once: "Since men are so fickle and unstable in love, I would rather that my daughter should marry a man of means, if possible, and at least possess the comforts and pleasures which money provides, if the union itself is not productive of happiness."

It is an undeniable fact that some of the most ardently devoted and absorbed lovers become the most dissatisfied husbands and wives. I call to mind a number of such cases among my immediate acquaintances, and I think any one of us can do the same by looking about among his circle of friends. The man who was the most insantly in love with his affianced of all the men I ever knew, and who was unable to talk of anything or anyone else, became the most indifferent of husbands before the honeymoon ended.

We shall have unhappy marriages and disillusioned husbands and wives so long as women think selfish, petty, tyrannical thoughts, and men think only of physical woman. There must be a mental and spiritual companionship between man and wife, or the most ardent attraction and infatuation can not last long or produce happiness.—*Jennett Miller's Monthly*.

**WOMEN AS ASTRONOMERS.**  
Among the first women to gain celebrity as astronomers was Maria Mitchell of Nantucket, Mass. She was born there in 1818 and in 1846 she became professor of astronomy at Vassar College. In 1881 Miss Mary W. Whitney was called to be her assistant and, on the resignation of Miss Mitchell, she was given the professorship of astronomy and the directorship of the Vassar Observatory. Miss Whitney graduated from the institution in 1868, having studied under Miss Mitchell, with whom she observed the solar eclipse of 1869. In 1873 she assisted her in determining the latitude of the Vassar Observatory, after which she attended lectures by Professor Pierce at Harvard, and going to Europe in 1874, continued her studies in astronomy and mathematics at the University of Zurich. Another leading woman astronomer is Miss Mary E. Byrd, director of the observatory at Smith College, who is a graduate of the University of Michigan. In 1888, with the aid of Miss Whitney, she determined the latitude of her observatory at Northampton, Mass. Other women astronomers are Miss Sarah Whiting, of Wellesley College; Miss Margaretta Palmer, of the Yale Observatory; Miss Dorothea Klumpke, of San Francisco; Mrs. Milton Uplegraff, of the University of Missouri; Miss C. R. Wil-

## GIRLS DON'T MARRY IN HASTE.

Young girls, wait until you are at least twenty-five before you think of marrying. All tastes change between the ages of sixteen and thirty. The books you read, the games you enjoy, the milliners' skill you trust to, the friendships you cultivate, all are changing; why should not the tastes and fancies of the soul? The age that feeds upon Mrs. Southworth and Mrs. Holmes is vastly unlike the age that demands stronger mental food. The hero you are ready to worship at eighteen will not be a hero to you, ten chances to one, at twenty-eight.

Wait until your tastes settle and the possibilities within you have found their level before you fix upon an unalterable destiny. For I tell you, whether it brings sorrow or joy, the choice you make is an irrevocable one. The moon may go back and be a crescent ere the first quarter is reached, the rose re-fold itself within the calyx of the bud, or the sultry noon renew the freshness of the dawn before the circle of the day is spanned, with a greater ease than a woman can resume the lightness of her maiden fancies after the die of her wedding lot is cast.—*Hall's Journal of Health*.

**WOMAN LESS SENSITIVE THAN MAN.**  
An Italian proverb says that a woman has seven skins, and Professor Lombroso, being an Italian, seems to have had that proverb impressed upon his mind like a hypnotic suggestion when he was a child. Hence his little paper of four pages in the *Fortnightly* for March in which he declares that woman has little feeling compared with men. He has used the thesaurus and the algebrist and consulted various surgeons and dentists, and the net result of his inquiries is that, contrary to the opinion that woman is more sensitive than man, she is really much less sensitive, and does not feel pain with anything like the same intensity that a man does. Woman's sense of touch, for instance, he declares is really twice as obtuse as that of a man's. This conclusion of his, so he says, is confirmed by the principal surgeons of Europe, who declare that under the operating knife women feel much less than men. They show a strange insensibility.

**LITERARY.**  
**BURIAL SERVICE FOR THE USE OF SPIRITUALISTS.** A Ritual for Funeral Occasions. Written and Compiled by Jacob Edson and Henry Lemon. Boston, Mass., 1892. pp. 64.

This gem of originality and selections will meet a much-needed want. If ever the human heart is tender, chastened, spiritual in its thoughts, wishes, and longings, it is when the long good-bye is said to the sacred form long cherished and loved, or when a human flower withers and is laid away, to bloom never more in the home-garden of earth, save in the perfume of a sweet and holy memory.

Civilization, in developing the true sympathies of the human heart, makes its dead sacred. Spiritualism in establishing the fact of their conscious, continuous existence, and communion with the chastened and bereaved who remain in earth has an inspiration in its truths which no other philosophy or religion can impart. In the service held over our dead, false and unnatural theories and teachings should not be allowed place. Old forms and errors should not find voice or repetition. Spiritualists should bury their own dead.

We give this "Burial Service" a heart-felt welcome. Its compilation has been a work of love, and there is an exalted, tender, touching, beautiful spirit running through all its appropriate selections of prose and poetry. The most of its prose selections are gems, and its poetical department is chaste, sweet, rhythmic and exalted. We shall give room in our columns for a very beautiful gem or two from the poetic soul and mind of Henry Lemon.

It is a little volume whose reading will touch any tender and cultivated heart, and it can be used by any Spiritualist in officiating at funeral obsequies. We shall use it in our funeral occasions. We sense that the exalted guides of Brothers Edson and Lemon inspired the thoughts which have found this neat and appropriate setting.

The price of this little gem is thirty-five cents per copy, but by the generosity of the publishers we are in possession of a limited number of copies, which we propose to distribute by mailing a copy free to each new subscriber to THE BETTER WAY, who forwards a yearly subscription, and drops us a line requesting it—as long as our present supply lasts.

**LIFE IN TWO SPHERES.** By Hudson Tuttle, Author, etc., Philadelphia, The Carter Publishing Company, 1892, pp. 242. Cloth and paper covers.

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## QUESTIONS AND ANSWERS

The editor will receive questions upon these subjects: 1. The soul and its destiny; 2. The mind and its powers; 3. The body and its organs; 4. The laws of attraction and repulsion; 5. The laws of life and death; 6. The laws of health and disease; 7. The laws of love and hate; 8. The laws of good and evil; 9. The laws of heaven and hell; 10. The laws of the universe.

QUESTIONS.—Are all true conjugal loves and loves perpetuated in the spirit world?

ANS.—Love is the basic principle of the universe, of which we are a portion, and is sometimes termed attraction. By the best writers of the past love has been defined as an, or the attribute of God. Chemical affinity in matter causes cohesion of parts, thereby becoming creative of new forms. Lack, or absence of it, causes separation of the parts and consequent disintegration and distribution of the elements, which will move on under such impulses until met by some quality, in sufficient quantity to again attract them. This is the universal law.

That which is not already held by the law of attraction is seeking to be so held, for this also is nature's law. The rock, crystal, the earth, and all worlds are illustrations of the operations of this law. What is called death is but the distribution of the chemical elements constituting matter, which takes place when the power of attraction within the particles is not of sufficient force to hold them, as a unit of form. In the earlier stages it is called disease, which is simply the inharmoniousness of the chemicals or parts constituting the body. When disease has progressed and the entity, or indwelling spirit finds the form untenable, this is death. The vegetable and animal kingdoms, including man, find the law alike true and universal.

If this law of attraction in nature is one and the same with the law of love, and it is found in every kingdom of life, wherein does man differ from all other things in nature possessing life? If the statement be correct, where is the basis of stability or permanence in love? And we answer: Man is a complex being; with him the manifestation called love, or attraction, may be either of the body and its qualities: the mind and its attributes; or the still more subtle one of soul attraction, and its permanency depends wholly upon which is its real basis.

Many of the unions, or marriages, of earth are based upon physical attraction. It is a wild, unreasoning force exerted upon the individual, or which one person exerts over another, making them for the time being subject slaves. Neither are able to analyze it, and if they were able there is a lack of will and of desire to do so. They are simply borne onward with an exhilarating sense of pleasure in each other's society, and it is defined as "being in love." But it is simply the magnetic attraction of bodily properties and the action of the subtler potencies of matter, known as animal magnetism. The strongest element or passion in the animal is the sexual. In the so-called love-cases referred to it is the dominating influence. When marriages result from such attraction, it is legitimate fruit, inharmonious, is sure to result sooner or later. This inharmoniousness often ripens into hatred, disgust, and from such marriages come the inmates of insane asylums, the penal institutions of the world, and the classes of society which represent poverty, degradation, and crime.

There is another class of unions, almost purely intellectual. These are the cold, calculating, mercenary marriages of society. They are for home, position, influence, or wealth. There may be a modicum of magnetic attraction connected with them, but as a rule, love is simply played as a part of the drama, only to be laid aside wholly in a brief time. With selfishness manifesting itself in intrigue and deception, as the cause, such unions can only be temporary; houses built upon the sand, and during their brief continuance must bear fruit after their kind. If from selfish interests, or like causes, these are continued through the earthly life, death becomes a revealer, disclosing the inner nature of each to the other. No such unions can be perpetuated beyond the line where the soul discloses its real nature and where masks and disguises are no longer of service.

But there is an attraction of soul, spirit, and body. Where this is found in earth, soul answers to soul in sympathy and awakened love; the finer ethers composing the spiritual, astral cover, or body, harmoniously interblend, and the outer body becomes subordinate in every sense, to the higher being, of soul, mind, and spirit. Then are formed those unions which are perpetuated in the world of spirits, over which the eons of eternity will exert no power save to strengthen the bond of union. Such grow into the perfect unit of which the individual entity, as male and female, is an incomplete portion of a whole.

Where such love rules, giving a constant birth to the desire to bless each other, these desires blossoming into deeds, a harmony and a happiness is created which constitutes the real heaven. Human beings are very much the same

in both states of existence. What would the spirit world be if all the true unions of earth were shattered? But they are not, for the true life of love and soul union is perpetuated in the higher life.

QUESTIONS.—Can you outline the pathology of spirit diseases, such as loss of earthly wealth, etc.?

ANS.—In replying to the preceding question we have touched upon the cause of a great majority of the conditions referred to. Inequal and unbalanced alliances, inharmonious and discord in the marriage relation, creating hatred instead of love, result always in diseased mental conditions which bear their legitimate fruits of avarice, malice, base desires, and the lusts of a carnal nature. The mind or spirit builds its body temple. Potent as this power is it works both consciously and unconsciously. As the gestating mother through sudden fright, fear, or the sight of some terrifying or obnoxious object, leaves a blemish, a birth mark on the physical, so also her mental state will leave a blemish upon the mental and, consequently, upon the moral quality of her offspring—for the moral quality is but an expression of the mental status or character. As the mother leaves this impress on the unborn child, so may, and so does the father transmit to his child qualities which make of him the loyal, strong man or the weak, groveling serf, the man of mind or the idiot, the philanthropist or the miser, one who blesses mankind or one who curses the earth.

That we are largely creatures of circumstances, or our being as our life is affected by circumstances, no thoughtful person will deny. That the chain of circumstances is long and may be traced backward through generations, we also recognize. It is hard to formulate and classify them. How much the soul brings with it into the earth being none can tell. When the race shall arrive at that state of comparative perfection where the body shall be governed by the force of the mind, to the extent of a comparative health of both, none of us are wise enough yet to determine. But that it will do so, and that in the ages of earth, we believe. The mothers of the sometime future will intelligently stamp upon their unborn children noble attributes, and will refrain from mental states which will work inharmonious and disaster to their offspring. The realm of mind is the realm of soul; and the latter the creative realm of all eternal forms, pleasant or unpleasant, healthful or diseased.

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**INK.**  
No chemical black ink has yet been made which will write black immediately on exposure. The common black ink is made of nut-galls, and is by all odds the best ink ever made. Manuscripts made in this black ink five and six hundred years ago are just as legible to-day as when first written. The chemical inks of the present are of too recent invention to determine whether they will last, but it is quite probable that most of them will be as legible at the end of fifty or seventy years as they are to-day. There is, however, a fortune in store for the man who will invent a chemical black ink that will write black at the first and remain so.

### BIG CEYLON SPIDERS.

The bodies of the spiders of Ceylon are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate-colored fur. So strong are the webs that birds the size of larks are frequently caught therein, and even the small but powerful scaly lizard falls its victim. A writer says that he has often sat and watched the yellow monster—measuring, when waiting for his prey, with his legs stretched out, fully six inches—striding across the middle of the net, and noted the rapid manner in which he winds his stout threads around the unfortunate captive.

### GIANT FOSSILS.

Mrs. Besant, writing in *Lucifer*, says: "For nine years the Government of the United States has been digging in various parts of Western America, and it has brought to the surface and jointed together some most remarkable relics of the olden time. In Colorado large numbers of fossils have been found, among others the bones of titanosaurs, animals which grew to a length of sixty-five feet, and of iguanodons, which walked erect on their hind legs with a strong tail as the completion of a tripod, and with a height of from forty to fifty feet, browsed comfortably on tree-tops. A Wyoming brontosaurus, which had considerably left in the rock that hardened round it a perfect mold of one of its eyeballs, measured sixty feet in length and stood fifteen feet high. The mosasaurus, a swimming lizard extended, on the lakes through which it swam, a length of eighty feet, while a flying dragon with a wing-spread of twenty-five feet is contributed as an inhabitant of the air. Strange must the earth have looked in those far-off days, millions of years ago, and it is easy to see whence have come down the tales of terrible dragons and other monsters, lone survivors of an ancient past, the terrors of pettier times. All living things have behind them gigantic ancestors."

### TIME SENSE IN ANIMALS.

Time sense is very highly developed in domestic fowls and many wild birds, as well as in dogs, horses, and other mammals which keep an accurate account of days of the week and hours of the day, and have, at least, a limited idea of numerical succession and logical sequence. A Polish artist, residing in Rome, had an exceedingly intelligent and faithful terrier, which, as he was obliged to go on a journey, he left with a friend, to whom the dog was warmly attached. Day and night the terrier went to the station to meet every train, carefully observing and remembering the time of their arrival, and never missing one.

Meanwhile he became so depressed that he refused to eat, and would have died of starvation if the friend had not telegraphed to his master to return at once if he wished to find the animal alive. Here we have a striking exhibition of time sense as well as a high example of all-absorbing affection and self-renunciation likely to result in suicide.

### THE GULF STREAM.

W. H. Lamaster thinks the action of the two positive and negative powers, heat and cold, are the true causes which produce the gulf stream, namely, by the cold of the Arctic Ocean as a negative power coming in contact with the heat of its own waters in the form of a positive power. The Arctic Ocean, with its eternal ice, is continually absorbing the heat of the Gulf of Mexico and its surrounding waters and causing ocean streams and currents to flow to the farthest bounds of the north frigid zone, while again the warm air and waters of the Gulf of Mexico and its surrounding waters are constantly absorbing the cold of the north frigid zone and drawing it south, equalizing as well as lowering the temperature of the waters of the Atlantic Ocean even to the very center of the tropics, and thus we can see again in the actions of these same positive and negative powers of heat and cold a similar action between them causing, as it does, ocean and sea tides and lake waves.

—*Boston Investigator.*

### WHAT IS ELECTRICITY?

Prince Krapotkin's elaborate article on "Recent Science" celebrates the destruction of the old delusion of an electrical fluid. Electricity, like light and heat, is but a form of energy. As Prince Krapotkin puts it: "When the waves of ether have lengths of from twelve millionths to sixteen millionths parts of an inch, we have chemical energy; when they follow each other at distances of from sixteen millionths to thirty millionths parts of an inch, our eye sees them as light; when they grow to twelve millionths parts of an inch, we see them no more, but we feel them as a radiant heat; and when they attain lengths which are measured by yards and miles, they give the electrical phenomena."

### A REMARKABLE TIMEPIECE.

Japan possesses a remarkable timepiece. It is contained in a frame three feet wide and five feet long, representing a noon-day landscape.

In the foreground plum and cherry trees and rice plants appear in bloom; in the rear is seen a hill, from which flows a cascade, admirably imitated in crystal. From this point a thread-like stream meanders, encircling rocks and islands in its windings, and finally losing itself in a stretch of woodland. In a miniature sky a golden sun turns on silver wire, striking the hours on silver gongs as it passes. Each hour is marked by a creeping tortoise. A bird of exquisite plumage warbles at the close of the hour, and, as the song ceases, a mouse sallies forth from a neighboring grotto, and, scampering over the hill to the garden is soon lost to view.

### THE UNSEEN.

Milton imagined and put into words his belief that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truth that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces.—M. J. Savage.

### Testimonial.

DENVER, COLO., June, 1892.  
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Wishing to show my appreciation to Dr. W. F. Lay and band, I, of my own free will and wholly without my benefactor's knowledge, give to the world these truths.  
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My testimonial is based on facts known to me. Three years ago he saved the life of my little son after allopathic physicians had given him up to die. Since then my mother, brother, and many of my friends, as well as myself have been treated by him, and all are delighted to say he has brought health and happiness to each one.  
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ALICE SETZER.

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